

# CHRISTIAN CENTURY

*Be strong!*

*We are not here to play, to dream, to drift;  
We have hard work to do and loads to  
lift.  
Shun not the struggle. Face it, 'tis God's  
gift.*

*Be strong!*

*Say not, "The days are evil, who's to  
blame?"  
And fold the hands and acquiesce. Oh,  
shame!  
Stand up, speak out, and bravely, in God's  
name.*

*Be strong!*

*It matters not how deep intrenched the  
wrong.  
How hard the battle goes, the day how long.  
Faint not, fight on! To-morrow comes the  
song.*

—M. D. Babcock.

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# The Christian Century

Vol. XXII.

CHICAGO, ILL., SEPTEMBER 7, 1905.

No. 36.

## EVENTS OF THE WEEK

Chicago beef packers were to be arraigned Tuesday to plead to the indictments for violating the anti-trust laws. It was expected that the usual dilatory

**Indicted**  
**Packers Plead.** tactics would be resorted to, and a continuance had. Attorney General Moody was present at the opening of the trial. It is said to be the disposition of the government to proceed slowly in the preliminaries to avoid if possible any error in ruling which would prejudice the cause. Mr. Moody reports every important step to President Roosevelt, whose desire it is to keep informed. We cannot look for the same expedition that would attend the trial of a friendless culprit, but there should be no reason why we may not expect the same even-handed justice. Special privilege, favoritism, partiality in the administration of law breed anarchy.

Just as our forms were closed last week the gratifying tidings of peace came from Portsmouth. So the cartoon of one great daily, showing the president "staking out" the dove

**Peace at Last.** of peace, with a chain on its ankle lest it fly away, was true prophecy. As long ago as February last, preliminary inquiries were made, but it was not till June 2d that President Roosevelt took the matter up in earnest,—just eighty-eight days elapsing till peace was declared. The effect of the declaration was vividly portrayed by another cartoon, which represented all the nations rejoicing hilariously, except the two belligerents, both of whom were shown with a bad case of the dumps. Japan magnanimously accepted Russia's proposal, withdrawing her claim for indemnity. At the last meeting, as soon as the secretaries were seated, and the envoys, in their accustomed places, de Witte said,—"Russia will not pay indemnity in any form. We will agree to divide Sakhalin island. That is the last word of my emperor." To which Komura replied, "That proposal is not acceptable. But we will waive the indemnity, and keep all of Sakhalin." "I cannot accept any such proposal," said de Witte. "Russia will cede only half the island." "We agree," said Baron Komura. And that was all. It remains of course to draw up the treaty in detail, embodying all the items. The war parties of the two countries will throw dust into the air, but "the peace of Sagamore Hill" will become history.

It is interesting to speculate on the probable results of this war. The terms which were agreed to embody them in part. The island of Sakhalin is to be divided between Russia

**Peace Terms.** and Japan, each country binding itself not to fortify its half of the island, and Japan agreeing not to fortify La Perouse Strait,

between Sakhalin and Hokkaido, which would bar Russia's commercial route to the Pacific. Russia promises to pay a reasonable amount for the maintenance of the 65,000 prisoners, to be determined later. It may reach as much as \$100,000,000. It is understood Russia will be generous. And then there is a broad compact for mutual commercial privileges, by which each country will guarantee to the other the benefit of "the most favored nation" clause, and "the open door." In all this, China benefits, it will be found, as much as Japan. We are already hearing the peculiar cry, "Asia for the Asiatics," and it will not be long till there develops a sort of eastern "Monroe Doctrine." Much history has been made

fight in New York has developed certain facts in regard to Loomis' appointment to the Venezuela post that will put an end to his diplomatic career. The letters do not throw much light on the Bowen-Loomis controversy, but they do show that Mr. Loomis, while still a candidate for the position of Minister to Venezuela, accepted the help of the officers of the Orinoco Improvement Company, which inevitably must appeal to him for assistance of a diplomatic character in establishing its claims to somewhat visionary concessions. When Mr. Bowen was dismissed, there was a feeling that Mr. Loomis was not altogether scathless, and this judgment seems to have been just.

By a large majority the Chicago Board of Trade has repealed its rule against "puts" and "calls." This rule was adopted to comply with the Illinois law against

**Board of Trade** option dealing, and the

**Gamblers.** honorable board has shown a strange spirit of defiance by repealing its rule. If a labor union had taken any similar action it would immediately have been stigmatized as "anarchistic," and many a newspaper homily would have been penned over it. The public well knows by this time that a man may deal in options to avoid speculating, but they also know that twenty-four-twenty-fifths of that business is gambling pure and simple. The legislature was asked at the last session to repeal the law, but it declined. Without such a law the exchange is a big bucket shop, and its present defiant attitude will not add to its reputation.

At the convention of the Catholic Knights of America in Chicago, August 27th, plans were discussed for the federation of all the Catholic military societies. The weight of opinion seems to favor consolidation.

The Chilean minister of foreign affairs has been accused of trying to favor Americans with the contract to construct the Arica-Lapaz railway. Chileans are said to distrust and dread the United States more than European nations.

F. M. Rains writes that the gain in receipts for August over the same month last year was \$1,906; total gain for the year, \$39,723. "We must receive \$29,516 during September if we are to reach \$250,000, and the books close Sept. 30."

The farm in Larue County, Kentucky, where Abraham Lincoln was born ninety-six years ago, was sold at public auction by a trustee in bankruptcy at Hodgenville, August 28th. It would be patriotic and highly commendable for Kentucky to buy the farm and turn it into a public park. It should be one of the shrines of American patriotism.

The famous subway tavern, which was opened in New York with the doxology and a benediction by Bishop Potter, has closed. In its place is a plain, old style

**Subway**  
**Tavern.** saloon, the proprietor of which has posted a card bearing some business-like announcements: "Rum and religion won't mix, any more than oil and water. You cannot follow the Lord and chase the devil at the same time. A saloon is a place for drink, not worship. Religion follows rum; it does not go with it, hand in hand. A man thinks of religion the morning after. The best patron of a saloon is the man with the biggest thirst, not the man with the most religion." And there is more to the same effect. There is but one way to deal sensibly with the saloon and that is to abolish it altogether.

Will the Keep commission, appointed by the President to look into the methods pursued in the government offices and cut out all the red tape, really investigate? A recent writer

**Red Tape.** says: "Too much money is wasted almost everywhere. Too many mutual admiration societies and co-operative cliques flourish at the people's expense; too many demoralizing examples of sudden and inexplicable opulence abound on every hand. The government is costing the governed many times more than it ought to, and its processes are cumbersome, involved, and tardy." There are numerous indications that this rather sweeping indictment can be sustained, and it is well known that Mr. Roosevelt cannot brook such a state of affairs. We hope he will add to his laurels by cleaning out every department.

It will be remembered that Francis B. Loomis, Assistant Secretary of State for a time, was accused by Minister Bowen of Venezuela of having used his position

**Ex-Minister**  
**Loomis.** when there to favor certain corporations, among them an asphalt company. It seems now that a corporation

## EDITORIAL

## AN AIR OF TRIUMPH

Much depends upon the spirit we bring to our work,—our own pleasure in it, the success of it, and even our strength for it. Buoyant hopefulness is a good business asset, but an air of discouragement is an invitation to defeat. For the sake of our fellows, for the work's sake, for our own sake, we should acquire and maintain an air of triumph. We do not follow "cunningly devised fables"; we are not led by a novice or a coward; we do not meet overwhelming odds, nor encounter insurmountable obstacles; but we are led by the conquering Christ, and through him we can "do all things."

This is our contention: that the Disciples of Christ are winning their way; that they are therefore entitled to an experience of joy, and should push their work with an air of triumph. This is not encouraging a spirit of swagger and braggadocio; far be it from us. But when we front the adversary, we are to be bold, fearless and aggressive, asking no quarter and giving none. We are to expect victory, and to be surprised only when it delays. With an eye single to the glory of the Master, we are to push our advocacy of his plea for the union of all his followers, and the conversion of the world!

"Nothing is so contagious as enthusiasm," writes Gladstone; "it is the real allegory of the tale of Orpheus. It moves stones; it charms brutes. Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it." Surely we are in earnest; we are sincere, and if ever a body of Christians had a right to be enthusiastic, we have. Our history is glorious, but we cannot feed on statistics, they are no better diet than the east wind! A mighty task is before us, and the harder it is the higher our courage should rise. For instance, Christianity is distinctly and vitally ethical; it is a life, or it is nothing; and yet there are business men of prominence who profess it, who seem to be utterly devoid of conscience, and incapable of apprehending moral distinctions. There are times when politics and government reek with corruption, and society seems Sodomie. We are called to contend against formalism, against hypocrisy, against "spiritual wickedness in high places." It is ours to make the kingdoms of this world, of business, of production and distribution, of government, etc., the kingdoms of Christ. What an inspiring task!

Look into another field, and see difficulties quite as definite and opposition as defiant. To be sure, the walls of sectarianism are tottering, creeds are crumbling; but incident and utterance occasionally remind us that the sect spirit dies hard. Indeed, in our own ranks there are not wanting appearances of morbid self-consciousness, and an attitude sometimes of sectarian animosity. It is a splendid irony, that a man may be proud of his humility; that opposition to sect may become sectarian! But whether within or without, we can conquer our foes and the stronger they are the clearer rings the challenge to Christian soldiers. We will make every obstacle a stepping stone, and every enemy a friend.

But suppose there arises a really desperate situation, what then? Meet it, of course, with the strength and the courage which desperation always brings forth. "Out of this nettle, Danger, I

pluck this flower, Safety." The trouble with some people is, they have more wishbone than backbone. Cultivate the will; make its power terrific. "If any man will to do his will, he shall know," and triumph, too. "The winds and the waves are always on the side of the ablest navigators."

"Then welcome, each rebuff,  
That turns earth's smoothness rough,  
Each sting, that bids nor sit nor stand,  
but go!  
Be our pleasures three parts pain!  
Strive, and hold cheap the strain;  
Learn, nor account the pang;  
Dare! never grudge the throe!"

## 5

## THE COMING OF PEACE

These are happy days after the long agony of war. It is a remarkable tribute to the influence of our holy religion that the nations have grown much more sensitive to the horrors of war and the virtue of peace in recent years. Christianity vindicates itself in no more convincing way than by such arousal of humanity to efforts for a realization of that kingdom of peace and righteousness which Jesus came to establish.

The events at Portsmouth during the past few weeks have profoundly interested men of every race. Probably never in history have so many representatives of foreign nations watched with ceaseless attention the proceedings of a group of men. Nor are the personalities involved less impressive than those which claim attention in earlier meetings for peace. It is true that we have not had a Bismarck, a von Moltke, a Beaconsfield, a Thiers or a Gladstone in the little company that met around the table in the Navy Building at Portsmouth. And yet it is not unlikely that in the history of the centuries the names of Komura and Wite may occupy as impressive a place as any of those just mentioned.

The game of diplomacy was played with masterly ability on both sides. If the scale of victory in this diplomatic contest tilts rather far to the Russian side, it brings at least no sense of disgrace to the defenders of the new and rising island empire in the far east. Technically the Russians have won the game by granting so many minor concessions that they reduced the issue of the contest to a question of money and forced Japan to relinquish that which was her most important object in the conference. On the other hand, the Japanese have won a moral victory by abandoning a cherished project in the interest of what Mr. Roosevelt so happily calls "a just and lasting peace." We shall think even more of these islanders on this account. It shows that they are capable of rising to high moral levels as well as displaying great military skill.

All the world will breathe more easily now. The loss of life in the east has been so terrible that the modern world has stood aghast at the bloody work, and has long felt that even the highest price was not too much to pay for the blessing of peace. That this peace has come with honor to both the contestants is gratifying in the highest degree. There should be no sore spots to awaken likelihood of further friction and antagonism. It would be useless for either party to force its antagonist into a corner, for that

would make almost certain the outbreak of hostilities at no distant day. The peace at hand is all the more gratifying on this account.

Out of it all the American people and their president emerge with the highest honors. That which no European power or potentate could accomplish has been achieved, and this in the face of almost universal predictions of failure. President Roosevelt had from the first the unanimous good will of Europe, linked at the same time with a very general spirit of skepticism as to the outcome. He acted as an impartial host up to the very moment when the conference stood in danger of failure to reach the result desired, and then braved the criticism not only of the envoys themselves but of all the world by boldly assuming the attitude of an intermediary. Few men in history could have played so difficult a role with such admirable discretion and absolute success as has President Roosevelt. It is little to say that he has crowned a long series of magnificent public achievements with a result that would be sufficient to immortalize any man in history. The thanks of the nations are due to him and are being generously expressed. The gratitude of the American people should be and is even more profound, to him that he has dared all things and has succeeded, and to God that in his providence such a man has been given us at a crisis like this, a man who has done more than any other in our generation to realize that high statesmanship whose end is not war but peace.

## A NEW-NAMED FUND FOR CHURCH EXTENSION

At the close of the Church Extension Session of the National Convention at San Francisco, Tuesday night, Aug. 22d, C. C. Chapman of Fullerton, Cal., gave a \$5,000 Named Loan Fund to Church Extension, and paid his first \$500. The fund will be known as "The Lizzie Pearson Chapman Memorial Loan Fund," in memory of Brother Chapman's deceased wife. The announcement of this magnificent gift created great enthusiasm. Mr. Chapman is president of the Southern California Christian Missionary Society, and was elected first vice-president of our National Convention, which is to meet in Buffalo in October, 1906.

This is the fourteenth Named Fund in our Church Extension work. This is a fine start for our Annual Offering.

There are scores of wealthy people and churches among our ranks able to give Named Funds. A Named Fund is \$5,000 or more, of which a separate account is kept, and a report made each year to the donor. The interest is kept in the fund and practically compounds itself in semi-annual payments. The fund is named after the donor, or some one he may designate. An individual creates the fund by giving the amount at once or in annual payments of not less than \$500. A church creates the fund by giving the amount at once or in annual payments of \$300. A careful study of our Named Fund idea in Church Extension work will be an inspiration to those who love to see what money can do going and coming with arithmetical and geometrical progression combined. It will be noted that the Drake Fund has built fifty-three churches and done the work of \$20,

\$65.00 since its establishment in February, 1889, though our lamented Brother Drake gave but \$1,000 to start the fund in 1889, and paid the remainder through a series of nine years.

It is hoped that this gift will be a forerunner to many others that may come in to help lift the Extension Fund to the half million mark before the close of 1905.

Correspond with G. W. Muckley, Cor. Sec., 600 Water Works building, Kansas City Mo., concerning this work.

### NOTES

"The Presbyterian" says, "Some tell us that child piety is not reliable; that churches make a great mistake in receiving children at an early age into full communion; and that we must wait until there is a mere mature judgment and assured Christian life. However, plausible this position may appear, facts are on the side of the staying quality of youthful piety. He who comes at the earliest period of capable comprehension to Jesus and then grows up in the church rarely backsides."

\* \* \*

"All that is needed to make the plea for New Testament Christianity irresistible is to give the same place and prominence to the Holy Spirit, in that plea, that it has in the New Testament," says the "Christian-Evangelist." To say nothing of the Spirit's power over the personal life, inciting, inspiring, guiding, he is the chief agent of union, that union for which we plead. Captivating as the plea we urge is, there are nevertheless tendencies in it to legalism. We should be grateful to all who by voice or pen seek to lead us into the fulness of the Spirit.

\* \* \*

"If the world is to be saved," writes the editor of "The Outlook," "it must deepen its faith, must freshen its hope, must preserve its enthusiasm. Its problems are so perplexing, its cares so many, its duties so difficult, that nothing can save it but a great tide of spiritual vitality. What is needed in private and in public life is not so much knowledge of what ought to be done as strength to do what we know is waiting to be done." This reminds of the old saying, "If to do were as easy as to know what it were good to do, chapels had been churches and poor men's cottages princes' palaces." The religious world does want sufficient vitality and sufficient courage to make the sacrifices necessary to the practice of Christianity. Preaching alone is not enough, and never will be.

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G. Campbell Morgan is quoted by the "Canadian Baptist" as saying, "The American church does not seem to be much more than a social organization now. Its members spend more time developing along social lines than they do along spiritual lines. The business men, the influential Christians, and those who are in a position to do their duty, wrapped up in their own affairs, or busy in the pursuit of pleasure or frivolity, lose track of the way and forget the pledges made to their church." As the "Baptist" says, there are, no doubt, individual churches and Christians of whom this is true; but is it true of the majority? At any rate, we know there are multitudes who cling to vital religion, and conduct their lives with reference to the coming Kingdom.

Under the title, "Christianity Unique and Absolute," "The Lutheran Observer" says, "The love and grace of the Father, revealed and mediated through his Son, applied and made effectual through the Holy Spirit, and offered without partiality to the whole world,—these would seem to be indubitable marks of the absolute religion. So, too, in its ethical standards it presents the signs and seals of the absolute religion. It aims at nothing short of moral perfection in its adherents. It requires not only an outward conformity to absolute rectitude, but is a discerner of the thoughts and intents of the heart. It contemplates in the individual a perfected character, and in the world a perfected society. Included in these absolute standards which it presses upon men is a divine and sovereign energy to make them prevail."

### CHRONICLER'S DESK

Has a preacher any rights that other people are bound to respect? Is it a right of the minister that people generally should have a more correct idea of his calling and the demands it makes upon him? The average man's conception of the work of the ministry would be consummately comical if it were not so highly detrimental to the minister's influence. Are you aware of the fact, Brother Preacher, that more than half of your dear members believe you have little more to do than to draw your breath and your salary? Did not Deacon Smith ask you the other day how in the world you managed to put in your time, and his wife invite you around to spend the day, on the assumption, of course, that time was the most abundant commodity at your disposal. And did not old Sister Jones call at the study last week when you were busy preparing the Sunday morning sermon and say she had just been thinking how lonesome you must be sitting there all day by yourself reading books, with nobody to say a word to, accompanied by the observation out of the fulness of her compassionate heart, that she just thought she would come around and contribute her mite towards cheering you up by an hour or two's conversation? A book agent called on the Chronicler last week. One called the week before, and the previous week, and every other week as far back as the Chronicler can remember. This last one bore a striking similarity to the rest of his tribe. The Chronicler was at his desk with a half written page before him, his glasses duly mounted upon the bridge of his nose, his fountain pen in hand scarcely lifted from the surface of the paper. A hint to the wise? It did not work. Did any one ever know trifles considered or unconsidered to balk a book agent in making that inevitable speech? Preliminary to the stereotyped and smooth running story of the book that no minister of the gospel could afford to do without, he lead in a two hours' conversation, ranging over the universe from the sinking of the Baltic fleet to the profoundest problems in science and theology, from Togo, Oyama and Linevitch to Dean Farrar, Phillips Brooks and Evan Roberts. Then came the speech that must be delivered under pain of the penalty feared by Elihu, the son of Barachel the Buzite, of the family of Ram. See Job 32:2, 19.20. Then the Chronicler bought the book to get rid of

the gentleman. Why did he fail to become so enamored of a lawyer, doctor or merchant as to consume two hours and a half of his time to pave the way for the sale of his book? Lawyers, doctors and merchants have something to do, they are busy, but the poor preacher has nothing to do but to accommodate his friends with time and other unconsidered trifles.

A man out in Missouri once said to the Chronicler: "Oh, you parsons have a soft snap. I'd like to be a parson. Ha! ha! You wear Sunday clothes on week days, eat big dinners, visit the sisters, brag on the babies, get up twice on Sunday, start your mouth and go off and leave it a half hour or forty minutes, draw your salary, ha! ha! it's a great thing to be a parson." This man had never done a day's work in his life, and hadn't sense enough to be the poorest kind of a preacher. The Chronicler answered this idiotic sally by an illustrative story. Blondin, the phenomenal harlequin of the last century, came to the city where the Chronicler was attending college and stretched his rope across Main street from the tops of the tallest buildings. He came out upon this tight rope with a long pole in his hands with which to balance himself and cut many extraordinary shins to the intense satisfaction of the crowd below. He closed the performance by making a speech, and closed the speech by saying: "Well, now, ladies and gentlemen, if any of you people down there are not satisfied with my speech and think you could make a better one, you are welcome to my platform!" If anybody had accepted Blondin's challenge that afternoon we would have had a fool with a broken neck on our hands. Those who think a minister has nothing to do, and that the ministry is a sinecure with a salary attachment and no work, are welcome to his platform till the matter can be put to the test of experience.

To be sure, there are lazy preachers and clerical shirks who are opposed to work between meals. Pastors whose laziness exceeds their conscientiousness, and railroad preachers who hold the fort in three or four villages or country churches and join the dry goods box, stick whittling and yarn spinning club for five days during the week, are chiefly responsible, perhaps, for this prevalent notion of the ministry's difficulty with the time problem.

The conscientious minister of Christ has one of the world's most onerous burdens to bear. The drudgery of the daily vocation of a city minister may be divine, but it is drudgery all the same, and instead of finding it hard to put his time in, he finds it exceedingly difficult to put the work in the time at his disposal. If there were thirty-six hours in the day, it would hardly be adequate to the work that clamors to be done. G. Campbell Morgan recently said to his congregation: "You will not be able to find Campbell Morgan in the morning." These morning hours are sacred to the privacy of prayer, bible study and the preparation of sermons. It should be distinctly understood by all whom it concerns that the time of a minister is as sacred and precious and indispensable as that of a business or professional man. It is high time that intelligent people had learned enough thoughtfulness and sympathy to know that all the burdens and hardships have not fallen to the occupation which they have chosen for themselves.

"But evil is wrought by want of thought, As well as want of heart."

## The Purpose of God as Revealed in the New Testament\*

E. W. Allen

The New Testament answers its highest intention only as it is approached with sincere desire to discover the purpose of God in human life, and the laws which make that purpose possible of realization. The truth the New Testament reveals is the purpose of God for man. Plans for others are impracticable of fulfillment unless revealed to them. This is both the philosophy and the apologetic of Revelation. That God's purpose may be known by every man, and is herein fully revealed, is the distinct claim of the Book. Other torches along life's highway are dim. History, as the brightest, may be misinterpreted, and hence proves a poor guide to the Future.

"Thy Word is a lamp unto my feet,  
And light unto my path."

Peter speaks of "an inheritance incorruptible, undefiled and amaranthine." The allusion is to the mythical amaranth flower fabled to be fadeless. What Peter wrote to the future inheritance I would apply to the present possession of our precious Christian faith.

1. What is the supreme purpose of God, to the development and accomplishment of which, all agents and agencies, all forces and events, all kings and empires, are made subservient and tributary? It must be an object worthy of God Himself, and commensurate with His all embracing and relentless providence. It is nothing less than the establishment of the Kingdom of God here on the earth. I ask the question as we begin, Is the idea of the redemption of the human race God-worthy?

At the Nativity, the messenger said: "I bring you good tidings of great joy that shall be to all the people." In a moment the hills about the little pasture field reverberated with the heavenly chorus:

"Glory to God in the Highest,  
And on earth peace among men in  
whom He is well pleased."

No one can read this record of Jesus' ministry without perceiving clearly His idea for the world. It is summed up in that phrase which occurs more than one hundred times in the Synoptics "the Kingdom of Heaven," or "the Kingdom of God." From the beginning to the close of His ministry this is the subject of his prophecy, parable and prayer. It is the one end to be desired, it was to be the theme of the daily prayer:

"Thy Kingdom come,

Thy will be done on earth as in heaven." The phrase has different meanings as it is used for a present and a future state, and describes both an inward and an outward condition. But Jesus viewed the world from above. He saw in it the movement of the life of God on the souls of men. Whenever this spirit of God finds welcome in a human life, there the Kingdom of God has come. Said He to His disciples, "Blessed are the eyes that see the things that ye see." And again, "The Kingdom of God has come upon you."

When at last the spirit of God shall penetrate the whole world, then there will result a social future which language itself is not rich enough to describe. Here is the significance of the parables of the leaven and the mustard seed.

\*Address delivered at San Francisco Convention.

In the purpose of God the Kingdom is already extant, and when His will is done on earth, then His Kingdom which is now spiritual and interior, will be as visible and as controlling as it is in heaven.

Christ's command to His disciples to go and disciple all nations and His declaration that His gospel should be preached everywhere, involves the thought of a universal Kingdom.

In the Acts of Apostles we have the purpose of God not only succinctly stated, but what I believe to be more significant still as to the knowledge of that purpose,—the movements it makes, and the stages and direction of its acceptance. The promise of Christ was that the witness concerning the Kingdom of God should be "unto the uttermost part of the earth."

The Apostolic period detailed in the Acts, is not only a part of the history of the communication of truth by God; it is both a history and a prophecy of the apprehension of the truth by man. If the Lord Himself sensibly interfere to send Peter to Caesarea, and to call Paul to bear His name among heathen and kings, then not only those steps, but the results of them, are visibly included in the purpose of God and marked with the seal of heaven. The church rightly interpreted these events and glorified God saying, "Then to the heathen also hath God granted repentance unto life." They interpreted them as God's dealings with them to "open the door of faith unto the heathen." Through all the narratives of these stirring times the historian makes his way straight in one direction, as a man guided by that instinct of selection which belongs to the ruling presence of a definite purpose. By an undeviating course we follow the development of the purpose of God in its relations first to the Jewish system out of which it emerges, and then to the great world to which it opens itself. The Lord by special intervention raises up the persons, guides the events, and certifies the issues with His own signature and seal. But when the greatest step of all is to be taken in the outward course of God's purpose how striking is the authentication. Paul's conversion, training, commission, direction the son of God undertakes Himself. This evangel of God through Paul receives a development so extensive and so distinct that it seemed almost another gospel to many who witnessed it.

In the Acts of Apostles we have the destiny of this purpose implied. In the Epistles its doctrinal acceptance. Great principles are wrought out and settled in men's minds by consultation, reasoning, controversy; by events which compel their more distinct assertions; and by action of opposing principles firmly resisted. So this purpose of God fought its way through narrow provincialism and race prejudice and religious bigotry and human selfishness to fullness of expression. The old covenant itself was a divine ordinance and its historical relations with the new covenant were a divine provision. In Hebrews under Jewish forms of speech and a cast of thought derived from the school of the law, the purpose of God for universal salvation is

presented:

"This is the covenant that I will make with the house of Israel

After those days, saith the Lord: I will put my laws into their minds, And on their heart also will I write them; And I will be to them a God, And they shall be to me a people; And they shall not teach every man his fellow citizen,

And every man his brother, saying Know the Lord,'

For all shall know me.

From the least to the greatest of them, For I will be merciful to their iniquities, And their sins will I remember no more."

Whatever Paul's doctrine of election may prove, this at least is without controversy, that God's purpose in the Old Testament was the same as in the New, and that sinful men were used to accomplish that purpose, for "the Scripture saith unto Pharaoh, 'For this very purpose did I raise thee up that I might show in thee my power, and that my name might be published abroad in all the world.'" "For I would not, brethren, have you ignorant of this mystery, that a hardening in part hath befallen Israel until the fullness of the heathen be come in; and so all Israel shall be saved." "By their fall, salvation is come unto the heathen. Now if their fall is the riches of the world, and their loss the riches of the heathen; how much more their fullness." "God hath shut up all unto disobedience, that he might have mercy upon all." "Now the God of hope fill you with all joy and peace in believing that ye may abound in hope."

The Apostle in writing Ephesians and Colossians is no longer in collision with error, but standing on a lofty eminence his words flow forth with the universal terms he uses to depict his view of the eternal purpose of God. "Unto me was this grace given to make all men see what is the dispensation of the mystery which from all ages hath been hid, that now might be made known the manifold wisdom of God, according to the eternal purpose; to-wit, that the heathen are fellow-heirs, and fellow partakers of the promise."

To Timothy the young soldier whom he would immerse to the great Cause he commits his commission in one sentence, "This is good and acceptable in the sight of God our Savior, who willeth that all men should be saved and come to the knowledge of the truth." "These things command and teach." "To this end we labor and strive, because we have our hope set on the living God who is the Savior of all men."

The parables and sayings of Christ illustrate the Kingdom of God as having its own life and end, its own history and destiny. In the Acts of Apostles its visible shape appears. A society is formed, and if glorious things were spoken of the city of God under the old covenant, still more glorious of this which is the "house of God," the "church of the living God," the "habitation of God through the Spirit." It is not a mere aggregate of separate parts, but possesses an organic life, as the "body of Christ," "fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the

(Continued on next page.)

# If All Christians Were Christians\*

Geo. L. Bush

Underlying all of the many holy ministries of the church, and touching most vitally every interest represented in this convention is the christianization of the church. The arts and inventions of modern times have removed every barrier to the program of Jesus, save the indifference of the church. The present population of the world is estimated at 1,600,000,000 souls. Of these less than 600,000,000 are classed as Christians. That all of these 600,000,000 church members are not Christians in the full scriptural meaning of the term is manifest in the unsaved condition of the other 1,000,000,000 souls. Many of these are like the foolish virgins, their names appear on the church register and they are counted in the annual report, but they carry no oil and give no light. There are Cretan Christians of whom Paul wrote to Titus, "They profess that they know God; but by their works they deny him." We have some of the Ephesian type, "holding a form of godliness, but having denied the power thereof." There are others like those of whom he sadly wrote to the Philippians, "For many walk of whom I told you often and tell you now even weeping, that they are the enemies of the cross of Christ; whose end is perdition, whose god is their appetite, and whose glory is their shame, who mind earthly things." The writer of Hebrews describes another class with whom we are also painfully familiar. "When by reason of the time ye ought to be teachers, ye have need again that some one teach you the rudiments of the first principles of the oracles of God; and are become such as have need of milk and not solid food.

"But solid food is for full grown men, even those who by reason of use have their senses exercised to discern good and evil." There is no desire to "leave the word of the beginning of Christ and press on unto perfection."

Some of these congregations ask and receive little beyond Philip and the Eunuch, Cornelius, the Jailer, and baptism for the remission of sins.

There is often a failure to discern betwixt the disputers of this world and the true "ambassador of Christ," between "doubtful disputations" and "the preaching of the cross." Some have joined the church without being united to Christ; they are sound in their peculiar creed, and loyal to certain traditions, but are unchristian in spirit and disloyal in daily life.

Many congregations are in the sad state of the church at Sardis, of which our Lord said: "I knew thy works; that thou hast a name, that thou livest, and thou art dead." They are dead to all of the activities of the church and live only in its statistics.

The demand of the hour is the conversion of these churches and members to Christ, filling them with his spirit, imbuing them with his passion, and sending them forth upon their divinely given mission. But how can this be done?

1. By converting the church to the work of missions. If all Christians were live missionary Christians, the world's evangelization would be speedily and easily accomplished. It is as important to convert a church member to missions as it is to convert a sinner to Christ. "Our

own people need to be re-evangelized." The great commission has been emasculated in many pulpits. The "go" has been eliminated from the marching orders of our Lord. The conditions of salvation from past sins are clearly stated, but the duty of observing all things that Jesus has commanded is sadly neglected. "Beginning at Jerusalem" has been revised to read remaining in Jerusalem. Under such conditions many of the converts are still-born. The birth of a Christian should be like that of a quail: he comes from the shell on the go and keeps going. Anti-sism is the palsy of the religious world to-day and many churches are paralytics. Christ alone can heal these lame churches and they must be brought to him. In the cure of these churches the palsied minister must first be healed. When the preacher gets right on missions, the members will not long remain wrong. The people should have live missionary pastors and evangelists to teach and to lead them. The large number of preachers that have been converted from the error of their way by our missionary conventions would justify their continuance if no other conversions were reported. If all of our modern Jonahs could be swallowed by such a whale as this great convention, the world's Ninevahs would soon be brought to repentance.

One of the chief duties of the ministry of to-day is "the education of the church in the very principle of missions." The church of God exists not so much "as a rallying but as a radiating center." "This conviction," says Dr. Pierson, "must be beaten in and burned into the conscience of every disciple, that he came into the church, not merely for salvation or even for sanctification, but to render the largest possible service to God and man in the saving of souls!" There are too many of our members who regard missions as a work that may be left to those who are interested in the project.

All such must be brought to see that "a Christian life in which missions has no place is a great moral contradiction." Missions is not optional in the curriculum of the disciple of Christ, it is not a post-graduate luxury, but constitutes the "primary work of the church, the work for which the church was commissioned by our Lord." Every page of the New Testament glows with missionary purpose and plan, or the recital of missionary achievement.

All of the prayers breathe the missionary spirit; saving faith is missionary faith; "repentance and remission of sins" were to be preached in his name "unto all the nations"; while both the Lord's supper and baptism have a deep missionary significance. "Christianity requires perpetual propagation to attest its genuineness," and to assure its continuance. If all who disbelieve are to be condemned, and all who do not repent are to perish, what hope of salvation can be found for those who refuse to "go . . . and make disciples of all the nations"? The work of restoration is certainly very incomplete and far from satisfactory that saves men from past transgressions, and leaves them to backslide through lack of service. Our Savior made provision for the salvation of the church, in carrying

out his program for the evangelization of the world. A church that is neither a goer nor sender, will soon be a blank and a memory.

The early churches were great churches because they were on fire with missionary zeal. Jerusalem, Antioch, Corinth, Ephesus and Rome were great centers of extensive missionary operations. These were not barreled up churches and they were not served by buttoned up preachers. They believed in expansion, and not centralization or crystallization. The gospel light was not put under "the great church" bushel, with the big pastor to hold down the lid, but was made to shine "in every place from these churches as radiating centers. The gospel was preached in seventeen languages in the city of Jerusalem and through all Judea and Samaria. This was apostolic city evangelization and home missions, and furnished a shining example for churches that seek greatness to-day.

The zeal and liberality of these early churches stand in striking contrast to the indifference and miserly gifts of many who claim to be apostolic now. Of the church in Jerusalem we read, "Not one of them" in a membership running up into the thousands, "said that aught of the things he possessed was his own."

Divine ownership and human stewardship were plainly taught and universally recognized. Some sold their lands and others their goods and put the proceeds into the mission fund. This was the first "annuity money."

Barnabas sold his island plantation, gave the money to the church and gave himself to be a missionary. This was the first "Named Memorial Fund" and he was the first living link member.

Bushnell has well said that "the great problem is the christianizing of the money power of the world." The church has the means but it is not consecrated to Christ. A recent writer has truly said that the real "yellow peril" is not in the success of the Japanese arms, but in the hoarding and wrong use of gold. There is urgent need of plain teaching on the money question. Our Lord's most severe denunciations were directed against unfaithful stewards. The first miracle in the early church was the healing of a man lame in his feet and the first case of discipline was the removal of one who was dishonest in his gifts to the church.

## THE PURPOSE OF GOD.

(Continued from page 894.)  
body unto the building up of itself in love." Its realization of the purpose of God is the thought which runs through the Epistles.

"And I, John, saw the holy city, new Jerusalem." There is to be a perfect humanity; not only perfect individually, but perfect in society. "The Holy City"—there is the realization of God's purpose. "New Jerusalem"—there is the fulfillment of God's promise. God's purpose contemplates not only the salvation of the individual but the restoration of the social, the spiritual life. In the appearance of the city the revealed course of redemption culminates, and the ultimate purpose of God is fully disclosed. The Kingdoms of this world have become the Kingdom of our Lord and of His Christ.

(Concluded next week.)

\*Extract from San Francisco Convention address.

## The Messianic Element in the Psalter

W. D. WARD

The doctrine of redemption is one of the prevailing elements of Hebrew prophecy. The existence of sin, and the consequent havoc wrought thereby, are presented in the Scriptures, not as a theory, but as a lamentable fact. In all Old Testament literature, in history as well as prophecy, there is a constant pointing forward to a day of redemption. If the consciousness of sin and the desire for emancipation are not always present, the failures and defeats of men, at least, in their strife with evil through all the years, proclaim the need of their redemption from a foe which is too great for them. This abiding longing for deliverance is both the germ and center of that which has been called the Messianic hope. This hope naturally had its rootage in events of the past. Because Jehovah had delivered his chosen people from the enemy on many occasions, it was believed he would accomplish complete deliverance in the future. In the royal period, the idea of a Messianic King grew up largely because of the continual failure of Israel's earth-born rulers to fulfill her national desires. "Successive kings might fall to realize their royal prerogatives, but the divine promise remained unrevoked, waiting for one who should claim its fulfillment in all its grandeur."

Nowhere in biblical literature do the weakness of human effort and the sublimity of God's power, likewise the longing of the human heart after the ideal, appear more strikingly or beautifully than in the Psalter. The greatest difficulty, in interpreting the Messianic element contained in the Psalms, is to refrain from distorting the original meaning by reading New Testament conceptions into Old Testament situations. This method puts into the mouths of Psalm-composers language which they never dreamed of using. It is almost impossible for those who live in the Christian era to realize how vague was the conception of the nature of the Messiah in the minds of those of the Jewish dispensation. Those strange utterances which we are wont to call prophecy were largely the cries of need, born of the exigencies of the times; irresistible longings for the peace and power which the chosen people of God did not possess, and which they believed would somehow and some time be fulfilled, but they knew not how nor when.

It is plainly a perversion of all reasonable laws of interpretation to assume that Christ is the subject of every psalm, and that those early composers had Jesus of Nazareth in mind in all of their utterances. Augustine's method was to interpret each psalm—(1) of Christ the Head; (2) of the whole Christ, including the church, his body; (3) of the private Christian. Even the language of the Imprecatory Psalms is, by some, put into the Savior's mouth. And, it is argued that because the language is spoken by him, the words "are divine; they belong to him in whose hands are life and death; the load is lifted off and laid upon One whose love is strong enough to bear the burden of their reproach." Most rightly has Dr. W. T. Davison inquired: "Is this a legitimate way of dealing with the 'load' which the apparently vindictive character of some psalms imposes?

Surely the load laid upon faith by such a supposition is made ten-fold greater." Some modern writers swing to the other extreme, and set forth the claim that there is no Messianic reference in the Old Testament at all; that the demands of the interpretation of each psalm are satisfied by the local coloring and surroundings. Happily, the majority of devout students of the Scriptures have concluded that there is middle ground between the views mentioned, and that the person and work of the Messiah are depicted in the Psalter, in a way that is reasonable, that accords with the best results of biblical criticism, and that satisfies the aspirations of the human soul.

The first task in understanding a given psalm, is to study the situation out of which it sprang; to become familiar with those circumstances, mentioned in the body of the hymn, that would throw light upon the period of the nation's life in which it was composed. Understanding these circumstances and conceptions, they may be compared with the period which they best fit, and thus an approximate understanding may be reached, as to the conditions which gave rise to the hopes expressed. It does not seem necessary to suppose that any psalm refers directly to Christ. But many of them do present longings and attribute characteristics to kings and princes, which no one but Christ has ever been able to fulfill. For instance, in the 110th Psalm, it is but natural to believe that the situation is, first of all, and most of all, an historical situation. A devout soul believing that an earth-king was literally the representative of Jehovah, exclaimed: "Jehovah said unto my Lord (or king), 'Sit thou at my right hand until I make thine enemies thy foot-stool!'" Thus is presented a perfectly natural situation, but with entire appropriateness may we use the words with reference to the spiritual reign of Jesus Christ, and claim that they are more truly and more

sublimely applicable to him than to any king who ever sat upon the throne of Israel. In like manner, the 45th Psalm represents the marriage of some king of olden time. Delitzsch suggests that it may have been that of Joram of Judah with Athaliah of Israel. But it is very plain that the composer rises in his rhapsody until he ascribes qualities to his king that neither he, nor any ruler before or after him, ever possessed. So, we may rightfully and joyfully say that in Jesus the Christ, alone, we have the complete and final fulfillment, and realization, of the picture therein presented. By this method, Christ is by no means taken out of the Psalms, but he is seen in the most satisfying way to be the goal toward which all Old Testament prophecy presses forward—the true Messiah to whom we look, as the Savior of the world.

Evanston, Ill.

## MAGAZINES OF THE MONTH

The World Today opens with a sensible editorial on the "The Better Side of Commercialism." It sounds a note which needs to be struck in this day when various men of means are held up to reprobation because of fancied infraction in the business methods of the time. The leading articles deal with the position of Chicago in the higher life of the present time. They are "Chicago: The Central Market," an illustrated article by John G. Shedd; "Chicago: The City of Homes," by John R. Slater; "Uncommercial Chicago," by the editor, Shaler Mathews, and "An Appreciation of Chicago," by Senator Francis W. Parker. Ex-Premier Combes of France writes an authoritative statement regarding the "Separation of Church and State in the French Republic." This article alone would be a feature in most magazines. James Westfall Thompson has a treatment of the relation of Germany and the Vatican. The sections "Men of the Month" and "The Making of Tomorrow," are up to their usual high grade. The number is full of handsome illustrations.

In The Century Magazine "The Historic Palaces of Paris" are discussed. Christian Brinton writes on "The Proposed Changes in the National Capital," with illustrations, and also in another article on a "Departure in Church Building," with a handsome illustration of the new Madison Square Presbyterian Church, of which Dr. Charles H. Parkhurst is pastor. "Ole Bull as a Patriotic Force" tells the story of the celebrated violinist in his efforts to achieve freedom for his people. "Miss Gladwin's Chance" is a story by Anthony Hope, one among many entertaining sketches in this number.

## FRONT-PORCH RELIGION

Hugh Way

The front porch, or veranda, as most people call it, ceases to be the mere threshold of the home during the summer months. It becomes sitting room, library, nursery and cosy corner all combined. It is the hearthstone transferred to the open. Here the family sit and talk together. Inoffensive gossip mingled with wisdom float about. It is the forum. It matters not how humble or how pretentious may be the porch. It may proximate the luxury of a great veranda or it may be only a few steps. Here at the setting of the sun foregather the family. In America the front porch rises to the dignity of an institution, and it is a potent one. It is true, the front porch provides that which the Americans need as much as anything—relaxation. By their actions they say, "Let the heathen rage and the people imagine a vain thing—but for us, peace, and the front porch." All of this, harmless in itself, becomes harmful when it takes the place of true worship. Every season of the year brings many things which interfere directly or indirectly with worship, but nothing seems to make so great a gap as the substitution of front porch religion.

Nature never did betray  
The heart that loved her; 'tis her priv-  
ilege  
Through all the years of this our life, to  
lead  
From joy to joy; for she can so inform  
The mind that is within us, to impress  
With quietness and beauty, and so feed  
With lofty thoughts, that neither evil  
tongues,  
Rash judgments nor the sneers of selfish  
men  
Shall e'er prevail against us, or disturb  
Our cheerful faith that all which we  
behold  
Is full of blessing.

—Wordsworth.

## The Christian Woman's Board of Missions Convention

### Bertha Caroline Mason

In the absence of the president, Mrs. Anna R. Atwater, vice president, presided. Other members of the executive committee present were: Miss Mattie Pounds, superintendent of Young People's Work; Miss Mattie W. Burgess and Mrs. Effie Cunningham.

#### Watchword and Aim.

Win, one. Bring one. Save one. 100,000 members. \$200,000. 1,000 souls. Special gifts from all.

Large gifts from many.

Missionary tidings in every home.

The reports of progress made by the Christian Woman's Board of Missions from Oct. 1st, 1904, to August 1st, 1905, show increase both in interest and offerings in all lines of work.

The actual receipts, \$128,326.06, are again over the first ten months of the previous year of \$7,414.98.

The general fund is free from debt, but it will be necessary to make a further gain of \$15,000 in August and September to reach the \$185,000 for the year.

Seventeen new missionaries go to foreign fields: Jamaica, three; India, five; Mexico, four; Porto Rico, three; South America, two.

Churches, individuals and families supporting living links are:

Dr. McNeil Gordon, Mahoba, India: The Central Church, Auxiliary, Mission Circle and Junior C. E., Des Moines, Iowa. H. O. Breedon, pastor.

Miss Elsie Gordon, Bina, India: The Third Church and Auxiliary, Indianapolis, Indiana. C. B. Newnan, pastor.

Miss Adelaide Gail Frost, Mahoba, India: The Central Church and Auxiliary, Indianapolis, Indiana. A. B. Philpott, pastor.

Dr. Jenny Crozier, Deoghar, India: The Grand Rapids, Michigan, Church, Auxiliary and Mission Circle. F. P. Arthur, pastor.

Miss Daisy Drake, Mahoba, India: The University Place Auxiliary and Mission Circle, Des Moines, Iowa. C. A. Medbury, pastor.

W. G. Menzies, Rath, India: Mrs. Julia C. Gerould, Cleveland, Ohio.

Mr. W. E. Gordon, Mahoba, India: Mr. and Mrs. A. R. Teachout and family, Cleveland, Ohio.

Dr. Rosa Lee Oxer, Rath, India: Mrs. C. G. Ferris, Detroit, Michigan, of the Central Church. C. J. Tanner, pastor.

W. J. Burner, the Argentina, South America: The Union Avenue Church and Auxiliary, St. Louis, Missouri. J. M. Philpott, pastor.

Mrs. C. E. Alderman, Monterrey, Mexico: The Platte District, Missouri.

Miss Caroline Pope, Bilaspur, India: Missouri State officers.

The Rushville, Indiana, Church and Auxiliary have become a Living Link, but the missionary has not been chosen.

Indiana is first in amount of offerings, having given \$12,627.76. Kentucky comes second with \$11,953.18, and the largest per capita. Ohio has the largest number of churches observing C. W. B. M. day. Eleven states have already exceeded their apportionment: Arizona, Arkansas, Delaware, Idaho, Massachusetts, North Dakota, New Jersey, Oregon, Pennsylvania, Tennessee, Virginia.

The Roll call of states evoked much enthusiasm. Those present from each state stood while one of their number gave a brief report of special work. California being at home, had the largest

delegation. Far away states were represented by one or two. These were greeted with cheers and waving of handkerchiefs. That made them forget their long journey.

The Young People's department has a total offering for the ten months of \$18,811.36, a gain of \$731.97, or more than 4 per cent over the same time last year.

The report of the committee on this work recommended special plans for a Centennial offering, also that a department "The Superintendent," be given a place in the Missionary Tidings for the help of Junior workers.

The addresses of the convention were of an unusually spiritual tone.

Miss Calla Harrison made all feel that the "yellow peril" is dangerous when unevangelized.

Jas. G. Warren, himself a worker among the children, laid upon all hearts the burden of the untaught children of the church in America.

Mrs. Ella Humbert wove a spell of romance from Argentina's past and a golden vision her future possibilities.

Mrs. Julia C. Gerould conjured the audience with tales of beautiful sad India. The thread of her story ran in and out from sunshine to shadow, from amusing incident of travel to the tragedy of humanity without Christ. She will always be to those who heard her "Our missionary at large."

Returned missionaries occupied the platform for one hour. Each brought a message of thanksgiving and an appeal for more workers.

Mrs. Louie Hugh sang in English. This cultured, Christian Chinese woman established herself in the hearts of those present. Mr. Hugh said he was in the convention because Christ was there. No political or social gathering would admit a Chinaman. America receives everybody but a Chinaman. But a Christian missionary convention receives even a Chinaman.

His field of labor is Portland, Oregon. In the winter there are five thousand Chinese there. About two hundred are Christians. There are thirteen gambling dens, eight opium houses and four houses of shame.

All the Chinese of the Pacific Coast are from southern China. The Disciples have no mission there. One is greatly desired.

F. C. Button delighted the audience with reminiscences of the Kentucky mountaineers. He said they are where they are because they have dropped out of the procession. The disappearance of feuds in the neighborhood of Morehead and Hazel Green is said to be due to those schools.

Miss Mary Kingsbury spoke of the deadly mysterious plague, which entered Bilaspur, India, this year, and from which she fled to Pendra Road, taking her 130 orphanage girls. The other missionaries remained, burying with their own hands the bodies of the plague-stricken, when their own countrymen refused to touch them.

W. J. Burner brought his chosen field, the Great Argentina, the white man's country of South America, before the convention with great enthusiasm. Him-

self, wife and three children will shortly sail for Argentina. The Disciples have no work there. This consecrated family go out to open the field. As soon as a location is selected, they will be joined by Miss Hallie Fee Embree, who has been there for two years.

Miss Clara L. Case spoke of the great advantage to the Mexican mission of the new school building at Monterrey. They have five hundred pupils.

Mr. and Mrs. S. G. Inman have been added to the evangelistic force. Here is the only press in the world spreading the Disciples' literature in Spanish.

Enlargement was the key note. Every committee presented crying needs, and newly opened doors. Every recommendation was "go forward."

Every missionary reported the force inadequate.

Every address plead for greater faithfulness among those at home.

These were all concentrated in the report of the committee on "Centennial Offering."

It asks for enlargement:

- 1st. In the gifts of present givers.
- 2d. In the number of givers.
- 3d. In the number of Auxiliaries.
- 4th. In the number of individual givers.

It is proposed to raise an offering of \$100,000 outside of the regular offerings from 100,000 women at present non-contributors, this fund to be apportioned to the various needs of fields now occupied. Other money is expected from those able to give larger gifts.

The enthusiasm of the convention culminated in the acceptance of this report. The officers, both national and state, who have borne burdens before pledged themselves to double and treble the efforts of previous years. They spoke with faith in the great unenlisted sisterhood, and in the Christ who said "Go." Miss Newcomer of Nebraska said this was the first time the C. W. B. M. ever had an aim worthy of it. After many pledges of service and money it was suggested that a rising vote be taken and that every one who stood for something! The number who stood were a pledge of ultimate victory.

A telegram of greeting was sent to headquarters at Indianapolis announcing the acceptance of the report and regretting the absence of any of the National officers.

Mrs. Atwater adjourned the convention with prayer.

### THE ENDLESS TASK

No man who really understands himself aims to produce the final philosophy or the final theology. Workers in both these fields are coming gradually to see that they are related to one another somewhat as are workers in natural science. Theology must grow as science grows. The task is endless. Each worker may hope to contribute something to the developing system of theological truth, and he welcomes every contribution of another, but he does not hope to reach the final system.—Henry Churchill King.

You can never forget the people who forget themselves.

## Sunday Afternoon

### THE SEAFARER

Priscilla Leonard

Hope is the golden figurehead that leans  
From man's frail ships to meet the seas  
of fate,  
Breasting the tides, eager to navigate  
Uncharted oceans towards Elysian  
scenes.  
Youth's sunrise all the sea incarnadines  
When Hope fares forth; and through  
grim dangers wait  
Of wreck and storm within life's rock-  
striven strait,  
Though many a hurricane the bark ca-  
reens,  
Hope ever gazes forward, even craves  
To reach the open sea, the limitless  
tide,  
The eternal ports beyond the horizon's  
bound;  
Her lifted face forgets the perils round,  
And while it looks and lifts above the  
waves  
No wreck is final and no gulf too  
wide. —The Outlook.

### PRAYER

F. G. Tyrrell

O God, thou hast showered gifts upon  
me, not of gold, but of grace. With all  
thy giving, give me a grateful heart. For-  
give my sins, and root out the love of  
sin. Forbid that I should walk in ways  
of wickedness, or even daily with tem-  
ptation. May I learn to abhor that which  
is evil. Cleanse the hidden chambers of  
imagination, and fill my soul with light.  
Make my life a blessing to others, like  
some clear river flowing through an arid  
land. Give me such a spirit of abounding  
love that I shall want to utter a benediction  
on the whole world, in Jesus' name.  
Amen.

### THE POWER OF LOVE

War is the world's agency for bringing  
about the destruction of kingdoms, sub-  
jugation of hostile races and the over-  
throw of national evils. Force may bring  
men and nations into subjection, but it  
takes a diviner element to bring them into  
submission. Man rules by force of  
law or by arms. God rules by love.

In the eyes of the world, a man  
achieves greatness and power if he par-  
takes of a military spirit and goes forth  
on a bloody expedition in search of a foe  
to shoot him down on the battlefield.

He is a true warrior, a veritable giant,  
who faces a frowning world with a heart  
full of tender love and compassion for  
those who frown; who loves his enemies,  
though they persecute and revile him;  
and who spends his life for the good of  
mankind the world over.

Love is stronger than death, the might-  
est agency under the sun for the up-  
rooting of evil principles and the con-  
quering of the most savage nations of  
earth. It has done it and will continue to  
melt hard hearts and subdue the most  
passionate and unbroken of spirits, and  
cause all nations to bow in humble sub-  
mission to its divine Source. Love poured  
out in our deeds for the wayward, the  
sorrowful, the reckless and vile is more  
powerful than the sharpest sword, the  
largest army, or the greatest general.

In 1870, a native missionary of the  
Hawaiian Islands, Kanweolala, in the  
presence of a vast throng where the  
royal family and dignitaries of the island  
were assembled, held up the Word of  
God in the Hawaiian tongue, and in these  
few words gave the most comprehensive  
tribute to the fruits of gospel labor,  
"Not with powder and ball, and swords  
and cannon, but with this living Word of  
God and his Spirit, do we go forth to  
conquer these islands for Christ." —The  
Herald of Light.

### OUR GLORIOUS MESSAGE—GOD IS LIGHT

Baxter Waters

Have you ever noticed what beautiful  
and compact conceptions John the be-  
loved disciple gives us of God? In a few  
brief, crisp utterances he unfolds the re-  
sults of his searchings to find him: "God  
is Light," "God is Love," and he records  
the Master's words, "God is Spirit," and  
oftener than any other writer his page  
glows with the crowning revelation, "God  
is Father." How comprehensive and yet  
how definite these striking sentences—the  
poorest attempts in the Bible to define  
God. Light, Spirit, Love, Father. These  
words reach from the hearth-stone to  
the heavens. They are for the nursery  
and for the philosopher's school—the  
priceless possession of all who would  
know God and love him. These thoughts  
have their root in human knowledge and  
experience, yet they extend into the very  
infinite and unknown. Like long, slanting  
rays of light, they reach from the humblest  
flower to the furthest star.

"God is Light and in him is no darkness  
at all;" "God is Spirit, and they that  
worship him must worship in Spirit and  
in Truth;" "God is Love;" "One is your  
Father;" all these elements, pure Spirit,  
perfectly Good, Holy Love, the divinest of  
all, one gathered into a personal Father,  
who is revealed through the Word who  
became flesh and dwelt among us (and  
we beheld his glory, glory as of the only  
begotten of the Father) full of grace and  
truth." And this is the message we have  
heard from him and announce unto you.  
This is our glorious message, this is the  
"Gospel of God."

### THE OBJECT OF THE CHURCH

A few weeks ago "Collier's" received a  
communication from a laboring man asking  
some minister to furnish him reasons for  
giving up his too-short home freedom in  
order to spend an hour to two in  
church. Many replies, the editor of "Col-  
lier's" says, were received, the most an-  
swering the point assumed by the workingman  
that going to church meant merely  
listening to a minister talk, whereas  
the sermon is only an incident, and worship  
the purpose. One minister puts the  
case so justly that we quote his words:  
"The question hinges entirely on the  
truth and importance of religion. If the  
church is a mere society for promotion  
of social and moral ends in life, if it is  
no more than a place for pastime, enter-  
tainment, education and culture, then  
your friend is right. If, on the other  
hand, God is God, Jesus Christ is the

Son of God, and the Bible is the true  
Revelation of God, who has reserved one  
day out of seven for worship and not for  
odds and ends at home; if man has an  
immortal soul, and there is a future  
abode where only those who have spiritual  
life in this world can go—then your  
friend is wrong. In other words, if he  
is losing his soul eternally in order that  
he may temporarily mend the teapot,  
play the 'fiddle' and nurse the baby, he  
is making a bad bargain."

### COMMON DAYS

Maltbie Davenport Babcock

One of the chief dangers of life is trust-  
ing occasions. We think that conspicu-  
ous events, striking experiences, exalted  
moments, have most to do with our char-  
acter and capacity. We are wrong. Com-  
mon days, monotonous hours, wearisome  
paths, plain old tools and every-day  
clothes tell the real story. Good habits  
are not made on birthdays, nor Christian  
character at the New Year. The vision  
may dawn, the dream may waken, the  
heart may leap with a new inspiration on  
some mountaintop, but the test, the tri-  
umph, is at the foot of the mountain, on  
the level plain.

The workshop of character is every-  
day life. The uneventful and common-  
place hour is where the battle is won or  
lost. Thank God for a new truth, a beau-  
tiful idea, a glowing experience; but re-  
member that, unless we bring it down  
to the ground, and teach it to walk with  
feet, work with hands, and stand the  
strain of daily life, we have worse than  
lost it: we have been hurt by it.

A new light in our heart makes an  
occasion; but an occasion is an opportu-  
nity, not for building a tabernacle, and  
feeling thankful, and looking back to a  
blessed memory, but for shedding the  
new light on the old path, and doing old  
duties with new inspiration. The un-  
common life is the child of the common  
day, lived in an uncommon way.

### GOD SAYS, "THANK YOU"

F. B. Meyer

Be sure that your patience is not mean-  
spired cowardice. There is no virtue in  
that. But let it arise from conscience  
toward God. Offer your soul's patient  
endurance to God upon the altar which  
sanctifies the gift, and the motive which  
prompts the sacrifice will be precious in  
his sight. "This is thankful." "This is  
acceptable with God." And the  
Greek might bear such a rendering as  
this: God says, "Thank you." Yes, so it  
is. If in some great house some poor  
servant, or if in a school some persecuted  
child, will dare, for God's sake, to choke  
back the passionate outburst of indignation,  
and to endure grief, suffering wrongfully,  
there is a thrill of delight started  
through the very heart of God, and from  
the throne God stoops to say, "Thank  
you." The hero-explorer may be thanked  
by his country and his king; but the  
weakest and obscurest saint may receive  
the thanks of the Almighty. And those  
thanks will be heard one day by the rup-  
tured soul, as it stands almost dazed in  
its presence. "When did I aught to de-  
serve all this?" And in answer, many a  
trivial and forgotten incident of Chris-  
tian meekness and gentleness under mis-  
representation and rebuke will be re-  
called. "This soul, I beheld in thee, and  
it made me glad. Welcome, and well  
done!"

## Home and Children

### THE LAND WE LIVE IN THE SERPENTINE TRAIL

Walter A. Westman

Do the boys and girls who read the Christian Century ever stop and try to think what a glorious country they live

covered gorge of Clear Creek canon. Sixteen miles of dustless travel brought us to the town of Golden, famous as an old mining camp, and the first capital of the proud state of Colorado. The town lies on the site of an ancient lake, the waters of which have long ago disappeared. The

es into a little open space, where there are houses and gardens, or even a town nestling. At a turn in the road more than once you catch a glimpse of flashing snow summits, far away, very cool and refreshing to those of us who live in the summer heat of the Mississippi valley.

The engine climbs and puffs, the orchestra discourses sweet music, friends chat together in quiet corners, or call out one to another as unusually lovely visions burst upon them, and we go farther and farther into this wonderland. The granite walls at times seem to



HIGH BRIDGE ON THE LOOP, GEORGETOWN, COLORADO.

in? Every once in a while I am going to tell you a story of travel on this page,—and if the railroad people are as kind as they usually are, we shall have some very beautiful pictures to show you, like the two you see now, furnished by The Colorado and Southern, or as it is generally called, "The Colorado Road."

One fine morning this summer, a merry party of people from the Colorado Chautauqua at Boulder hurried from their tents and cottages for an early breakfast, and then met at the depot to take a ride together over "The Serpentine Trail." Rischard's Chicago Orchestra went along, to furnish music. Soon the train was loaded, lunch baskets were stowed away in safe places, the locomotive whistle sounded, and we were off. The city of Boulder lies in an elbow of the Rocky Mountains, about thirty miles north of Denver, and the Chautauqua camp is on a high mesa just above the little city, at the foot of Green Mountains, and a row of immense boulders, called because of their shape, the "Flatirons."

From this lovely spot, one of the fairest in the land, we rolled out on the plain, leaving the mountains farther and farther behind and to the west, until we reached Denver union depot. Here we found another train load of people waiting for us to join them, and continue the journey. It did not take long to change cars and start directly west for the mountains once more. Looking out the observation cars as we bowled along, we could see coming nearer and nearer, the pine-

little city is a busy place to this day, with a happy population of over 2,000. It is 5,655 feet above the sea, or 455 feet more than a mile high. The State School of Mines, located here, is one of the finest in the world. This is also the site of the State Reform School, an institution to which I hope none of our readers will ever be sent.

From Golden the train plunges almost at once into the gorge, following its high, precipitous walls for nearly forty miles. The admirers of this natural marvel say there is nothing like it in America. Well, there is nothing exactly like it; and there are few things finer. No matter what else you see or fail to see, you should visit Clear Creek canon. Our pictures show the High Bridge and the Loop, but they can give only a faint idea of the grandeur of the chasm. Imagine a resistless mountain torrent, rushing like mad down a wild chasm. There are long stretches where the walls rise almost perpendicularly from the bed of the stream, up, up, higher, higher, till your head swims as you try to see the summit. The walls are granite, of many colors. Now it is cold, dark gray; now green; now red; now it is mottled and mingled. Always it is grand.

The walls of the canon come close enough to touch as you fly by. Overhead there is a fleeting hand breadth of blue sky,—at least it ought to be blue, but when we went up the canon, it was dark and cloudy, and the rain pattered down upon us. Once in a while the train dash-

frown upon us, as if they wondered what we meant by such impudent intrusion. There are peculiar formations of rock pointed out as we ride along; the Lion's Head, as if chiseled by a sculptor, the figure of a rhinoceros, the Old Roadmaster, standing tireless to guard the canon, Chimney and Guy gulches, the towering form of Mt. Dexter, Hanging Rock, Mother Grundy, etc. You can use your own imagination, and figure out new resemblances in the rock. I suspect that any bad little boy or girl could see the figure of a woman with a switch in her hand!

Situated upon a roomy plateau of twenty acres or more is the health resort of Idaho Springs. No less than five canons open up from this center, green with mountain pines and shrubs. No health resort in the world possesses a finer climate. The air is pure and dry, with no lingering, clinging moisture, but occasional showers that dash down from the mountain heights, cool, refreshing, cleansing, and then in a moment leave a clear sky. This town has a population of 2,500, and lies at an altitude of 7,543 feet. It is celebrated for its soda springs, and the value of its mineral waters is known the world over.

As early as 1860 gold was discovered here, and in a few months "placer diggings" and "surface work" were in full blast. The surrounding district is full of seams, in which there are gold and silver, with other minerals. Foreigners

(Continued on page 908.)

## An Evening Meeting

S. S. LAPPIN

The preacher really thought he had some reason to feel discouraged. The sermon he had prepared was worthy a good hearing. He had worked on it all week and had made announcement in the village paper hoping to reach a large number of people with a telling message. But the audience is apparently about made up, and but forty men and perhaps twice as many women present. The opening services are nearly over now and in the brief bit of time before the sermon the man behind the sermon meditates on the situation, seeing, of course, but one side of the matter. Down on the business streets, scattered here and there, on goods boxes and along the side walks are as many people as are gathered to hear his sermon. They think, talk and live as though there were no church. Things that are sacred to him are not mentioned in the street crowd save it be in a joke or with an oath. Then, sitting on porches, and in comfortable homes within easy reach of the church are three or four hundred others who have no reason for not being present at this service except that they do not want to come. Another considerable company are driving about the streets or along the country roads never dreaming that they have any responsibility other than to have a good time. What hold has this church on the community, anyway? Has it come to this, that the people no longer care for the gospel? Is the Christian ministry one of the callings that the race is to outlive? Is this an impractical way of solving the problems of the people? If so, then those brethren who give up the pulpit for business pursuits are to be counted far-seeing and sagacious men. Of course, he would preach the sermon, but it looked to him a good deal like labor lost to preach such a sermon to such an audience.

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And so the discourse began and so it progressed. The preacher warmed to his task as the beauties of the gospel truth he had gathered during the week began to thrill him anew. The audience, listless and inattentive at first, soon began to show signs of interest. The choir leader leaned out of his seat in the corner to get a better view of the preacher's face. A stranger near the center aisle slipped a note book and pencil from his pocket. At one time Widow M— pressed a handkerchief to her eyes and at another many in the audience smiled as a telling blow fell on a popular evil. Three school teachers indicated approval by sundry significant glances and nods. A hotel keeper shifted his position to escape the hindrance of a monstrous hat just before him. A merchant and three salesmen pricked up their ears when the place of the gospel in the commercial world was indicated. For thirty minutes the man in the pulpit had a royal good time. His gratification and exultation could be feebly represented by that of the thrifty housewife who has taken great pains to prepare a meal and finds that each guest is delighted and eating with a relish.

After the benediction and a parting handshake at the door the people pass out and take their various homeward paths. The preacher takes his book and disappears in the direction of the parsonage. The janitor rearranges the

books in the pew racks, turns off the lights and locks the door. And now the meeting-place so full of light and life a little while ago is silent and deserted.

A bowl of rich sweet milk and a liberal slice of good home-baked bread (not cut too thin) is a great soother of the nerves, and, on the whole a good remedy for pessimistic tendencies. A comfortable seat by the library table with a deep-nerved, even-tempered woman not far away is an environment most favorable to sane and healthy meditation and recapitulation. Thus situated the preacher attempts to estimate the value of his day's work. Coming to the evening service he hesitates and looks sober but his face brightens as he begins to foot up the possible influence of the special sermon.

There were three persons present who sell goods and are in constant touch with the public. They will come in contact with at least five hundred people before the week ends. The hotelkeeper will no doubt converse with three hundred more. The teachers will have under their control and direction as many as a hundred children five days in the week.

The stranger, who proved to be a traveling man Sundaying in the town, will meet and interview another three hundred. Last of all and maybe best of all the clerk who attends the general delivery at the postoffice was there and she will look into the face of some representative of each family in the community many times during the week. So, to say nothing of the influence of parents over children, of wives over husbands or of workers in various avenues over their fellows, we know that the sermon has an open channel to at least two thousand people. And so, if the preacher had a message of vital interest and if he burned that message into the consciousness of those present, so that it would shine forth on their faces and in their actions during the coming six days, his contribution to the betterment of the race was not so meager after all. But had he the message, and did he deliver it, and will it be carried? These are the matters that concern him now that the opportunity is past. But either way there's no adding to the work of the day that's done; there are other days coming. And it's bed time now. To-morrow is Monday, the preacher's off day; he wonders if the bass are biting over at the lake.

Atlanta, Ill.

## Stars of Hope in the East

WILLIAM REMFRY HUNT

The present status of the Christian church in the far east, its general standing with the native faiths, its more sympathetic attitude towards racial antagonisms, and its relation to the home churches, total up into a volume of interest and variety compared with which the early days of Christianity are as promise to fulfillment, and as shadow to substance. "Amplus"—wider, was the single word of criticism that Michael Angelo once wrote over the work of one of his pupils. Was it not Jesus who first voiced this command wider in that first "upper room" missionary meeting.

New and superior movements are taking place in Asia. There are indications that the present war is even an epoch-making era. China is in alliance with Japan—the strong and new Asiatic race whose star has not yet reached its zenith. Under the new and progressive regime of Christian civilization, nations and peoples that were classed as nonentities are now seen to be actual entities. Christianity has given a new and mighty impulse to Asia, and it is showing itself to be a force in national, industrial and moral affairs.

Although the redeemed element is still the brave and advancing minority, they are among literati and merchant alike its brightest hope. The displacement of heathenism has called for new hopes and new ideals. Before the solemn fact that in China, Japan, and Korea, there are five hundred millions of people, who are about to embrace a new religion, the missionaries stand united as one body and appalled at the magnitude of the opportunities!

In its advocacy of pure literature, the science of healing, its advances in mechanical arts, its conveniences of life, its political improvements, its aid in international comity, its cheer in the struggles of life, its exaltation of home and motherhood, in its fruits of righteousness, peace, purity and everlasting hope in the

hearts of men and women, who had almost doubted their own humanity or divine relationships, by its superiority in the mastery of the leading nations of the earth, the argument is massed, challenged and made invincible, that it is the faith and action of Jesus Christ and his apostles that has proved itself able not only to reform but to regenerate the whole human race.

While the crisis calls for profoundest knowledge and prophetic insight into the problems facing the future of these newly awakening eastlands, it stands to reason that the mission field more than ever before demands the best leadership, the highest equipment and the most charitable consecration. He is a genius who can see that God is imminent in the forces of the world to-day as well as in the ancient province of Judea. He is worthy to join the apostolic succession who will teach the native ministry that it is their rightful privilege to receive an inheritance of the pure, unadulterated, un-Europeanised revelation of salvation as enunciated first-hand in the New Testament.

A never-failing test of our love for God is found in our willingness to do those things which will please him.

A man who drove across the country last Summer to a little town in Western Kansas met a farmer hauling a wagon-load of water.

"Where do you get water?" he asked.  
"Up the road about seven miles," the farmer replied.

"And you haul water seven miles for your family and stock?"

"Yep."

"Why in the world don't you dig a well?" asked the traveler, excitedly.

"Because, stranger," the farmer said, calmly, "it's just as far one way as the other."

## Some Present Changes and Prospects

HERBERT L. WILLETT

The present is a period of transition. There is a sense in which this may be affirmed of every generation. All achievement is the result of slow and laborious growth. A man does not by taking thought add a cubit to his stature. An institution does not leap full grown into being like "Jonah's gourd," "Up in one night and due to sudden sun."

Strictly speaking there are no beginnings in history, for every beginning is also a consummation, and the tides are ever in motion. But there are certain years that rises to importance like mountains on the horizon. They are the years in which great movements come to birth, and they serve to register the progress of the world. The periods between these years of crisis are not barren and uneventful, but only less momentous; and are the brooding hours when the spirit hovers over the deep before the voice is heard—"Let there be light." There are those who in their eager study of times and seasons see evermore ahead some sweeping catastrophe which is believed to be the fulfillment of some apocalyptic vision; but it is quite as often true that when the moment arrives and the world changes front, it is so quiet a transformation that it only appears in retrospect. Whatever the prophets of to-day may have to declare regarding the next great disclosure in the progress of the years, there are many indications everywhere to be observed that we are in a period of change, marked by conflicting movements of thought, and destined to issue, ere long perhaps, in a new time of wonderful promise and power. Such a time as that in which we live is marked by unrest and a feeling of uncertainty—old things are passing away, but all things have not yet become new. Former positions and ideals have been or are being forsaken, but the new ones are not yet fully apprehended. Every student of philosophy, literature, economics, and politics is aware of this feeling to-day. Those alone who have not perceived it are the dogmatists, secure in the possession of a venerable theory, or the small philosophers who guess at half and multiply by two. Particularly in the realm of Christian thought and activity this transitional character of things may be recognized. Its evidences are seen in a hundred interesting conflicts and contrasts. But one or two considerations will serve for illustration.

In the department of Biblical Scholarship the past few years have been full of immense activity and astonishing results. Into the quiet camp of post-reformation Protestantism Colenso threw a bombshell in the form of his inquiries into the structure of the Pentateuch. A panic was the result. The second generation of the reformers, in order to stand on an equally infallible footing with Rowe, had created the dogma of an infallible Bible, and carried it to arbitrary and unwarranted extremes. The explosion left the theory in fragments, and deepest concern was felt lest the Bible itself should be destroyed along with the theory. The inquiry has been carried through the whole field of biblical literature, and the end is not yet. But there is one assured result. The post-reformation view of the scriptures has steadily lost ground, and the application of critical methods to the word of God is fully

justified by the splendid results. It must be admitted in fairness that these results thus far have been chiefly destructive and negative. The ground must first be cleared. But already the constructive side of the work is going on, and the vision of the outcome of Biblical criticism as a basis for every other biblical science is fair enough, both to reward those who have labored at the task, and to reassure those who feared the results of the process. But the work is far from complete. Even those conclusions which have been reached along the whole line of scholarship, and are commonplaces in circles of biblical study are but slowly and cautiously accepted by the church at large, and this is more true in America than in Europe. It is impossible to go back to the old theories,—but meantime the goal has not been reached, and many a man is trying with what success he may, to hold fragments of both views.

"Catching at mistake  
As midway help till he reach fact indeed."

This characteristic of our time, the tendency to half-completed processes, is still more clearly seen in the domain of theology. That system of belief which was given its final, if not its distinctive, features by John Calvin, and which, while it lasted, was the most majestic and finely articulated system of thought the church ever possessed, has passed away. The freedom of the will which Origen and Chrysostom affirmed, was denied by Calvinism in terms so explicit that men who sat under the preaching of John Knox and Jonathan Edwards could hope for nothing save through the possible operation of divine and irresistible grace upon their hearts; which operation, however, they had no right to expect at the hands of the august Sovereign of the universe, who elected whom he would, and whom he would, passed by. Majestic as was this system of thought, the very apotheosis of logic, its unscriptural character was long since disclosed, and to-day the men who defend it in its entirety have become rare and interesting. It has been largely abandoned even by the communions that a quarter of a century since were its champions. Its foes are of its own household. Its fragments lie scattered all about, or have been fitted into temporary structures to serve a present purpose. The critical method in Scotland in the hands of such men as Robertson Smith and Prof. Bruce dealt the fatal blow to the system, and in this country Finneip's vindication of the freedom of man, Bushnell's doctrine of the divine in humanity and Beecher's proclamation of the love of God, completed the ruin. And yet it is easy to see, and has not infrequently been remarked, that no system of Christian thought has arisen to take the place of Calvinism, and for the most part we are making use of theories which are modifications of it to a greater or less degree. Some approaches to a constructive theology are making, and valuable contributions are being collected, both on this side and beyond the Atlantic, but the new theology has not yet been worked through. The building is yet to be erected. It is believed the workmen who are to render

most effective service in this enterprise are with us in America, just as the leaders in critical lines have been found chiefly in Europe. But the end of the work is yet ahead.

### JOHN T. STIVERS

F. G. T.

If earnestness and consecration assure success in Christian work, John T. Stivers will always be successful, for these are cardinal traits with him. He has



proved himself a capable and popular pastor, having served the churches at El Paso and Knoxville, Illinois, and recently at La Junta, Colorado. At El Paso there were sixty-five added to the membership during two years, at Knoxville, 100 added in about five years, and a fifteen thousand dollar church erected.

While pastor of the church at Knoxville, Mr. Stivers held three protracted meetings,—Monmouth, Ill., 60 additions; East Galesburg, 93 additions; a second meeting at Monmouth the following year, with 50 additions. Since October, 1904, there have been 65 additions to the church at La Junta, although it was impossible for the preacher to do any pastoral work. He resigned this promising post to enter the general evangelistic field October 1st.

Mr. Stivers is a young man, well grounded in the faith, courageous, zealous, and devoted. At the same time he is a most companionable man, and is at home in the social circle. He is already under contract to hold meetings at Rushville, Ill.; Mt. Zion, Ill.; Rocky Ford, Col., and Raton, N. M., where he will go to organize a church before beginning the meeting. The churches will welcome Mr. Stivers into this field. He can do a work which is needed, and in the doing of which he will find the exercise of his highest faculties. No one will question his fitness for the work of an evangelist.

An English schoolmaster promised a crown (about \$1.25) to any boy who should propound a riddle that the teacher could not answer. One and another tried, and at last one boy asked, "Why am I like the Prince of Wales?" The master puzzled his wits in vain, and finally was compelled to admit that he did not know. "Why," said the boy, "it's because I'm waiting for the crown."

# The Quiet King\*

BOOK IV.

(Continued.)

Plainly it was the purpose of the old priest to release me when all was over and I could do no more harm. Ah, how his plots and counterplots have been wrought to naught falling like flax before the awful flame of the power of God!

I had heard nothing of all which had come to pass until the close of the Sabbath, but within those narrow walls my spirit had well-nigh beaten its life out in its rage at being kept away from him; for I was filled with presentiment of danger and death. Then, on that evening, as I walked wildly to and fro in my narrow bounds, the heavy door was unbarred, and I saw the crafty face of Annas and his hated form before me. He wore a fawning smile and spake condescendingly unto me, feigning to have heard but that day of my imprisonment and asking me how it chanced that I, the son of a line of kings, should go about in the guise of a peasant.

"Because," I answered straightway, "the disciple is not above his Master, nor the servant above his Lord. I am a poor man and a humble, and it suits me so to be."

"Speakest thou of the Nazarene?" he asked, smiling smoothly. To which I answered:

"Thou knowest of whom I speak." He responded to this by nodding and smiling until his skin crinkled into a thousand lines, and he said:

"The Asmonaean blood was ever haughty and youth hath scant patience with the slowness of age. Thou art young yet, my worthy Adriel, and thou hast a great future before thee, if thou art but wise to seize thy good fortune when it comes to thee. Thou art not ignorant that it is in my power to have thee released from this place by a word?"

I told him that I supposed this was true.

"Yes," he went on, "and much mere is in my hands, and many purposes in my heart concerning thee to which I beg thee to hearken and take good heed."

After much leering and blinking which he thought would win my confidence but which in fact did but draw out my loathing, he cautiously unfolded his plans concerning me, which were in brief, that I, penniless adventurer as I was, should be lifted out of my low estate, and endowed by him with a portion of his own wealth, which all men know to be almost beyond estimate; and, thus furnished forth, as a prince of the blood, I should woo and wed (at the word I could not conceal my disgust) the daughter of Caiaphas, whose favor and virtue he greatly celebrated. This all having come to pass I could see myself that I would be at the highest point of power and wealth in Jerusalem, and the way to the high-priesthood itself would not be hard to find. Upon this point he scarcely touched, but left it to my own perception.

It was only by slow degrees that I came to believe that the old schemer

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was in earnest and most desirous of my consent to his purpose, which was well fitted, I can see, to strengthen his house in its favor with the people.

When he had done I said simply: "Hast thou forgotten that I am a follower of the Nazarene?"

"Ah," he said soothingly, "even so, but all that hath become a thing of the past, thou knowest, to be remembered only as a dream of the night. It will not be reckoned against thee, my Adriel, although thy zeal hath been, I confess, most unwise and perilous. Still, a man can live down worse mistakes than that if he will but listen to good counsel."

"What meanest thou?" I cried, interrupting him, "when thou sayest that the following of the Christ hath become a thing of the past?"

His yellow face became purple with rage at my words.

"Let me not hear thee use that name again of the Nazarene imposter!" he exclaimed. "The things concerning him have an end. Knowest thou not that the man is dead, crucified between two other malefactors, by order of the governor, for plotting against Caesar?"

What need to describe the wave of horror and dismay which overwhelmed me as I stood and heard this word? I doubted not that it was true, from those things I had seen and felt early in the week before. But the work had been speedier than I thought, and I, caged in that prison, had struck not a single blow for my King's defense. "If only," my heart cried out, "the rest have stood by him like brave men and true!" To Annas, I said, in scorn unspeakable, for well I knew that he had worked upon the governor to his own ends: "Thou art mistaken. The end is not yet. Jesus, whom ye by cruel hands have slain, shall rise again from the dead, even as he hath spoken."

Again his cruel, crafty smile. "Hastily shall this be, my son," he answered. "A watch hath been appointed at the sepulchre; it is sealed and hath a great stone before it, and the watch is sure. We can trust our men."

For a moment I grew dizzy before the depths of the man's hideous hatred, which his face as well as his speech laid bare before me. Then, when my vision cleared again I held my hand high above him and cried with a loud voice:

"Get thee hence, thou servant of the evil one, ere I cast thee out with mine own hands! Sooner than join hands with thee and thy hateful tribe, would I make my bed in a nest of vipers! Hasten and leave me!"

He rose and went to the door, shaking like a leaf.

"A day will come when thou wilt repent of this," he snarled, as he slunk from my sight. "My revenge will follow thee, though thou goest to the ends of the earth, for what thou hast said."

Then at the door he leaned back to say, "A few years in this little room may give thy zeal a chance to cool somewhat, my friend," and so at last I was rid of his hated presence.

After that I was left alone; but a hope of escape soon came to me, for the guard

Caroline Atwater Mason,

Author of  
"A Wind Flower,"  
"A Minister of the World," etc.

in the fortress was changed in its order a few weeks later, and I had audience of the centurion of the new company. To my great wonder I found in him a secret believer in my Lord, whose death he had witnessed, and of it likewise he hath given me a full report.

From the first he was minded to secure my release, and five days ago I found a suit of soldier's mail in my cell, and at night the door was left unbarred and I made good my escape, no one challenging me, as I was taken for a member of the guard. My worthy friend, the centurion, bade me fear nothing on his account, since, he saith, the governor will not be ill pleased to do a despite unto Annas. Moreover, Pilate's soul is sick with remorse for this whole matter concerning the Christ, and speaking in his name was my only offense.

But he bade me make all possible haste to leave Judea, and if possible to go over seas until this excitement is past, for it hath risen again to a higher pitch than before, since the sepulchre in the garden was found empty, and our Lord was seen alive. A story hath been told by the soldiers that the disciples came and stole the body while they slept. From what source this cometh is not hard to guess; nevertheless many are deceived thereby.

So then I made haste and, in the darkness, I went out even unto Bethany, and for one little hour I was again with the good friends and with her whom I cannot hope to see more until we meet in the Father's house. For I go unto Rome, counting not my life dear unto myself, nor hoping to save it, but only to spend what time there may be left in witnessing unto him. Mary wept when we parted, and yet was glad in her sorrow that we were counted worthy not only to believe on him but also to suffer for his sake; and the noble Lazarus blessed me in the name of his father's house and in the name of the Lord. Thus, with love and sorrow in my heart I parted from them and made my way with all speed into Galilee. There, with many others, I saw our Lord himself with the glory ineffable of his deathless body, and so was comforted.

To-night, after weary marching and climbing over steep and rugged mountains, at last I saw the sea and gave thanks.

As I write, the wind hath risen and bloweth strong and free. I hear the sailors making ready and the rattle of the sails is music in my ears. The eyes of the ship already look westward; I am ready to depart; the day is at hand.

John Speaks.

I who testify these things, am a disciple, and ye know that my testimony is true. For the Life was manifested and the Word was made flesh. Our eyes have looked upon him and our hands have touched him.

I speak of what I know and witness what I have seen.

He had given us word through Joanna and Mary Magdalene and the other Mary, that we should go before him into Galilee; but we were scattered, and of some

(Continued on page 904.)

## AT THE CHURCH

### BIBLE STUDY UNION LESSONS

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#### NOTES ON THE LIFE OF CHRIST.

By Dean Frank K. Sanders, D. D., Yale University.

Lesson for Sept. 10, 1905.

#### CONDITIONS OF LOYAL SERVICE.

Matt. 19:16-20:16; Mark 10:32-45.

As the journey toward Jerusalem continued the relations between Jesus and his immediate followers were at once closer and more distant. He revealed his tender affection by many a thoughtful word or deed; at times, however, he seemed unapproachable. The realistic touch of Mk. 10:32 suggests this attitude. As the company walked along Jesus was at the head, step and gesture betokening the pressure of his emotions. He knew well the crisis before him. They could appreciate it in part, for they realized the danger which confronted them all, but doubtless they felt, after the raising of Lazarus, if not before, that his resourcefulness was adequate to any emergency, and that they need not be weighed down with fear. His manner, nevertheless, was out of the ordinary. It awakened astonishment on the part of the Twelve and a sense of awe among others.

It was at this time of expectancy that the triple tradition of the Gospels locates one of the most suggestive incidents of the Master's career. There came to meet him a young man of prominence who aroused the favorable attention of Jesus because of his attractive personality and his genuine enthusiasm for righteousness. He asked Jesus in courteous fashion what he should do, what ideal he should fulfil in order to make sure of eternal life. It was a natural query. The thinkers of that day were united in asserting that the will of God was to be fulfilled by performing a certain set of deeds. They differed in regard to those which were of chief and vital importance. Having seen repeated evidences of the insight and honesty of Jesus, the young ruler desired his judgment regarding this disputed question.

The response of Jesus had a two-fold application. The ruler had used one of those commonplace complimentary forms of address which are the small change of kindly natures, having little or no meaning. Jesus seemed to resent such a usage in his case, or else to disapprove the reference to him as an authority. "Why ask me about the *summum bonum*?" God is the only embodiment of the good. Study his revealed will." When he asked which set of commandments should be kept, the young man was not unreasonable. To a well-trained Jew there were commandments innumerable, some directly Scriptural, others Rabbinical, but all obligatory. Jesus referred him to the ethical portions of the Decalogue, but virtually said, "Live up to your ideal of uprightness." The young man had ever been an exemplary observer of the law. He could truthfully say without hesitation that from his earliest youth he had so lived. Jesus saw that he was a man of great capacity for discipleship, but as yet unacquainted with sacrifice. He wished for the higher life but not with any burning passion. He set him a keen test which the young man would not meet, a hard condition, but a necessary one for his disciples. Those who did not value his companionship and his ideals of life far beyond the comforts or opportunities which wealth affords were not fit followers of his.

Jesus regretted the defection of the young ruler and remarked to his disciples that the possession of great wealth was a serious menace to spiritual progress of men, almost insurmountable. To that age as to our own wealth seemed a most desirable possession. The Master's declaration was depressing, so he hastened to qualify its force by reminiscing his hearers of the power and patience of God.

It was not unnatural for the disciples who had truly risked their present and their future or their confidence in his leadership to betray a self-complacent curiosity regarding their share with him in the glory of the

future. Jesus answered them in kind. They would indeed receive satisfying returns of manifold value as regards relationship or possessions or places of influence, yet with persecutions and for spiritual ends. The substance would be acceptable; the form surprising. Many a transformation would be seen, those who seemed to be foremost being the last in achievement.

The parable of the Laborers in the Vineyard who were hired at all hours, even at the eleventh, yet received, each one, the same sum for the work which he did, emphasizes the fact that square dealing is not always according to measure. What a man really deserves cannot be exactly determined by hours of service or by specific acts of loyalty. The principal factor is the wise and kindly judgment of the employer "God," as Bruce says, "does not love a legal spirit" nor proceed by contract in his apportionment of blessing. Let every man be single-minded in his devotion and leave the outcome to his heavenly Father.

For the third time, according to the Gospel records—perhaps actually many times oftener—Jesus made mention of the coming crucifixion. This time he seemed to see clearly the character of the coming test, its severity and its limit. As before, they could not comprehend it.

But all realized that some climax was at hand. All believed that it could be no other than a triumphant one. The moment was seized for a request which the others of the Twelve properly regarded as highly presumptuous and unfair, but which was none the less an evidence of noble faith. The mother of the sons of Zebedee had probably been one of those who ministered so gladly to the needs of Jesus and his company. Her confidence in him was absolute, despite the sorry conditions under which all were living. To her these privations were only momentary. Her ambition for her sons was that of continuing loyalty to him in his greatest estate, that they might still remain his confidential supporters. She probably thought of the opportunity for usefulness and association rather than for glory.

Jesus queried whether they would gladly share his experiences of good or evil, joy or woe. They assented, little realizing the full meaning of their pledge, yet awaiting a real ordeal. Jesus revealed the folly of the request and declared that no one could determine the rank of future disciples. Let him who sought for honor in the kingdom of God be ambitious to be serviceable.

As a matter of fact the great leader of the Christian cause in the generation yet to be was still unknown to that company, and next to him stood Peter rather than a son of Zebedee. God does not permit men to block out the way of his providence. He alone can see the end from the beginning. To each faithful servant he will apportion that which is his due.

### CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

#### WHAT IS PRACTICAL CHRISTIANITY?

Topic Sept. 10; James 2:14-26.

We are saved by grace through faith; and that not of ourselves it is the gift of God; not of works, lest any man should boast. (Eph. 2:8, 9.) And it's true—forever true. True, because only God can give life, only God can forgive sin. Salvation from sin is of grace. Nothing that we can do by any means blots out any sin of the past. We must either suffer the consequences, or be forgiven; and forgiveness is always of grace. So salvation by grace through faith is the only rational ground of our acceptance with God. It is a reasonable doctrine. It is founded on law and right and justice. All law recognizes that the one who has authority to make a law has authority to exercise forgiveness under that power by which he gave the law. Get hold of this great doctrine of salvation by grace. Understand the reasonableness of it, humbly accept it, abide in its merciful security. But let us not make the mistake of supposing that salvation by grace gives us license to sin, excuses our indifference and laziness.

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk

in them." This is the language of the great Apostle of salvation by grace, in the very next verse. Saved, forgiven, created, quickened, made alive, transformed, translated, reconciled, redeemed—what for? That we might walk in good works, walk worthy of our vocation, that we might be followers of God as dear children, that we might be builded together for an habitation of God through the Spirit. Read the Ephesian letter: "You see, then, now that by works a man is justified, and not by faith alone"—James 2:24. Does this seem like a flat contradiction? The Bible nowhere says that we are justified by faith only—the creed of man said that. "For as the body without the spirit is dead so faith without works is dead also." This is the conclusion of reason and common sense. It is scriptural, and in perfect harmony with the teachings of the Word of God. All through its sacred pages there is the constant exhortation to do good unto all men, as we have opportunity, especially unto them that are of the household of faith.

Salvation is "wrought out" in Heaven, by the offering up of Christ in whom we have the forgiveness of sins, redemption through his blood, according to the riches of his grace. (Eph. 1:15.) Yet on the human side, salvation is something to be "worked out with fear and trembling," every soul, in sincerity and simplicity, as in his presence, who also worketh in us both to will and to do his good pleasure. The works we are to do are to be such as please him. "Our wills are ours to make them thine," Tennyson sings; and the sum of Christian duty is expressed in that. We are to will and to work that which is pleasing in his sight. We are not saved by our works, but our works show our faith, and by works our faith is made perfect. "Show me thy faith without thy works, and I will show thee my faith by my works!" It is the challenge of all true faith, of duty and of love. It is the test the world makes, the proof God demands. "For if we love not our brother whom we have seen, how can we love God whom we have not seen." It is the question of the Apostle of Love. Paul the Apostle of Faith, Peter the Apostle to whom was given the keys of the kingdom of Heaven, James the Apostle of Duty, John the Apostle of Love are in perfect accord. "Love must work."

### The PRAYER MEETING

By SILAS JONES

#### A MOTHER'S FAITH.

Topic, Sept. 13: Matt. 15:21-28; Heb. 11:1-6, 32, 40.

The true Jew of the time of Jesus had a sublime contempt for the heathen. To him all heathens were dogs. Doubtless the Syro-phenician woman knew the attitude of the Jew toward her race. But when Jesus came into the territory of Tyre and Sidon she applied to him for help. She had evidently heard of his power to heal. Had she heard of his large sympathy which knew no bounds of race? Perhaps she had been told of Jesus' association with the outcasts and of his willingness to set at nought the orthodox opinions of his own nation. If she had learned that Jesus was always ready to help the sinful of Israel she may have reasoned that he would hear the cry of a needy foreigner. There was nothing to lose by the attempt to win his sympathy, there was the possibility of great gain. She did not know that Jesus would grant her request, she knew he would not unless she made it known to him.

#### The Venture of Faith.

"Without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him." The more we learn of the conditions of successful living the more we admire these words of scripture. Without faith we can do nothing. But most of us fail to realize our highest possibilities because our faith is half-hearted. We are too frequently thinking of what cannot be done and of past failures which make present endeavor painful. There are uncertainties before every man. It is foolish for any one to close his eyes to them. It is more foolish, if after a man has taken account of the circumstances

of his life and of the powers within him, he is paralyzed by the uncertainties confronting him. It is better to fail in striving for the best than to make failure certain at the beginning by not striving at all. The Syro-Phoenician woman did not know that Jesus would receive her graciously, but she thought it was better to act upon the supposition that he cared for all men than upon the contrary supposition. And is not this a good example to follow in all our relations to God and his messengers? Ought we not always to venture upon the goodness and mercy of God? Have not all the blessings of religion enjoyed by us been secured for the world by men who were willing to undertake great things for God in the belief that he would do great things for them?

**The Persistence of Faith.**

When Jesus said, "It is not meet to take the children's bread and cast it to the dogs," the woman might have decided that her petition would not be granted. She might have said, "He calls us dogs, he is no better than

other Jews." She did no such thing. She found in the words of Jesus encouragement to urge her petition. Probably what she saw of him quickened her faith in spite of the seeming harshness of his words. Dogs have a place in the household, and the heathen have a place in God's world. Blessed are they who thus take God's seeming indifference to their holiest ambitions. The woman was happier in the end because her faith was put to the test. She, no doubt, in afterdays delighted to recall how hope and fear contend<sup>ed</sup> in her soul as she plead with Jesus and how richly hope was rewarded. The obstacle to her faith increased her appreciation of the good she sought. It will be so with us if we persist in our faith. Heaven easily won might not satisfy the heart. Anyhow, since God does put faith to the proof, let us show we have a faith that is worthy of the proof. Even if all the rewards received in this life seem insufficient, let us still believe that God will not disappoint us.

**THE QUIET KING.**

(Continued from page 902.)  
we knew not at that time even whither they had gone.

On that day, being in the old home at Capernaum (but a desolate place unto us now without the Lord, and we comfortless and having no purpose in aught), Simon Peter saith unto us, "I go a fishing," and we were glad that he so said, and we went with him; James, my brother, Thomas, and Nathaniel, Andrew also, and Philip of Bethsaida.

We worked all night, finding some poor comfort in being again in the boat in which he had so often sat with us in the first year, before troubles came, but we caught nothing. In the early morning light, just at the dawn, we were aware of some one standing upon the shore who, calling to us, said:

"Children, have ye any meat?"

The first sound of that voice stirred me with a hope I dared not speak; but when we had let down the net again at

his bidding and had drawn a multitude of fishes, I was sure, and I said unto Simon, "It is the Lord!"

When we had come to land and had seen a fire of coals and fish laid thereon and bread, still no man durst ask him who stood upon the shore, concerning himself, albeit we knew it was the Lord.

It was after we had eaten that he spake openly, as our Master, unto Simon Peter, and three times over he spake, asking the same question, peradventure that Peter might thus blot out the three-fold denial which hath so bitterly torn his heart.

"Simon, son of John, lovest thou me?" Glad indeed was Peter that he asked him this.

"Yea, Lord," he answered; "thou knowest that I love thee."

But at the third time of asking Peter was grieved, and with tears he cried:

"Lord, thou knowest all things; thou knowest that I love thee!"

Of the disciple that writheth these things, afterward the Lord said unto Peter:

"If I will that he tarry till I come, what is that to thee? Follow thou me."

It is many weeks since that day on Tiberias. We have come together, the eleven, in Jerusalem, and Lazarus and many friends have been with us; and we have been of good cheer, looking for his appearing.

And now, for the last time, we have seen him, for he joined our company on Mount Olivet and led us out as far as unto Bethany, walking with us in the way which we had so often trod together. And being there he lifted up his hands and blessed us, and while he thus did, he was parted from us, for he was carried up into heaven and a cloud received him out of our sight.

I, John, saw these things.

With great joy we have returned to Jerusalem; and the single purpose of our lives is to make all men know and believe that Jesus, who was of Nazareth, the son of Mary, is the Christ, the Son of the living God, that believing, they may have life through his name.

(The End.)

**NO DIFFERENCE.**

**Old People Just as Happy as Young.**

Age cannot wither nor custom stale the infinite variety of life.

When the right food makes one new each day there seems as much simple happiness when one is old as when young, but bounding health is the requisite and right food produces that.

A happy woman of 77 tells her experience.

"For three years," she says, "I was greatly troubled with a nervous affection of the stomach, which at last brought me to such a condition that I could neither eat nor sleep with any sort of comfort. I grew very despondent and felt that my hold on life was very uncertain. It was difficult for me to find food that I could digest. My doctor kept me on a diet of rice for a long time, but it did not seem to give me any strength.

"I am glad that at least I decided to try Grape-Nuts food, for it has done a wonderful work for me. Before I had used up the first package I began to take a new interest in life, and I rapidly increased in health and strength. My stomach has regained its normal tone and in the two years that Grape-Nuts has been my only food, I have not had a sick day. I am 77 years old and Grape-Nuts has restored to me the pleasure of living. I am sorry I did not begin sooner to use it. I cannot praise it too highly." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

A 10 days' trial is sufficient.

**DRINK AND THE WORKER**

It is not often that the temperance propagandists receive such strong and effective enforcement for their cause as they received in the addresses given by President Roosevelt before the miners assembled at Wilkesbarre. If the workingmen of the country will give heed to the admonitions on temperance uttered by the speaker on this occasion it will be worth more to them than all the other counsel they received. For, after conceding to trade-unionism all the benefits, past, present, and future, which Mr. Mitchell and other labor leaders may claim for it, it remains true that in the practice of such principles of sobriety as were set before them by the distinguished speaker, larger and more lasting benefits will accrue than from all the labor organizations that can ever be formed.

It is emphatically true, as the speaker said, that shorter hours and larger wages for workingmen, desirable as they may be in themselves, can only be a curse to all those who spend their leisure and their money in the drink-shops. The cruel exactions of selfish and heartless employers, starvation wages, and the grind of unending and thankless toil are among the real evils and wrongs with which both union and non-union workers have to contend; but no one of these things, nor all of them together, has wrought such misery, loss, and suffering to the laboring classes as the drink traffic. Here is an enemy more formidable, more greedy, more merciless than any corporation or any capitalist could be if he tried.

It is the patronage of the rum-shop far more often than it is the low wage that spells squalor in homes, heart-breaks for wives, and every woe for the helpless and dependent. Hence come rags, hence comes desolation, hence comes every form of brutality, vice, and crime that disgraces humanity. Few wives are beaten, few homes are turned into hells, because of hard work and low wages; it is the drink devil who yields the whip and brings in the hell. There is no taskmaster who drives so cruelly as he or lays on so heavy a lash. Much labor both in its character and in its rewards may be akin to slavery, but there is no bondage so galling, no servitude which exacts so much and gives so little, as the slavery of strong drink. Among all other good and true aims set before them, let the trade-unions declare an unalterable and deadly enmity to the drink traffic, and they will achieve a larger good for workingmen than in all other efforts to which they can put their hearts and hands. Boycott the saloon, order a general strike along this line, and there will be a result in the homes and by the firesides of the world's toilers that will rejoice and bless humanity.—Leslie's Weekly.

**RETRIBUTION**

Frank H. Sweet

Such punishment as human skill  
May compass for our sin,  
Is infinitesimal to that  
If our remembering.

**HORSFORD'S ACID PHOSPHATE**

**Cures Headache**

caused by summer heat, overwork, nervous disorders, or impaired digestion. Relieves quickly.

September 7, 1905.

## THE CHRISTIAN CENTURY.

905

## WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

S. M. Martin will hold a meeting at Maryville, Mo.

J. J. Evans has become pastor of the church at Albany, Ore.

Evangelist R. H. Fife of Kansas City is making dates for 1906.

Judge S. M. Herrington of Athens, Ga., is reported to be critically ill.

Louis A. Hopkins of Indiana will study at Chicago University after October 1st.

L. F. Drash begins work with the Bethany Church, Evansville, Ind., Sept. 10th.

G. F. Cuthrell of Griffin, Ga., is visiting in Alabama, filling several engagements.

E. L. Frazier is booked for a meeting at Bicknell, Ind., Oct. 1st, assisting Clinton Aber.

F. M. Cummings, who resigned recently at Sedan, Mo., is open to engagement elsewhere.

R. B. Neal and R. N. Simpson are in a meeting at Mayfield, Ky., with excellent prospects.

A. C. Gray of Mt. Healthy, Ohio, will be succeeded by H. C. Runyan, of Latonia, Ky.

E. T. Lane will begin work at Thornwood, Ind., Oct. 1st, succeeding A. S. Morrison.

Daniel Trundle leaves Aurora, Mo., for Bisbee, Ariz., on account of Mrs. Trundle's health.

B. T. Wharton, the model pastor at Marshall, Mo., has been visiting at Topeka, Kans.

A Young Ladies' Circle of the C. W. B. M. has recently been organized at Ashland, Ohio.

T. J. Shuey visited and preached at Seattle, Tacoma, Everett and other cities while in the west.

D. C. Kellems assisted W. H. Wiltsie in a meeting at Fletcher, Wash., with twenty-eight additions.

Last month South Broadway, Denver, sent another remittance of \$500 to apply on their mortgage.

J. E. Pickett of the Highlands Church, Denver, is working hard with his new building enterprise.

Wm. T. Shaw reports ten confessions at his closing service Aug. 27th, with the Charleston (Ill.) church.

Geo. E. Dew, one of our good preachers, leaves Neosho, Mo., to preach for the church at Holden, Kans.

Professors Jones and Harrod of Eureka College attended the National Convention and visited Portland.

The Oklahoma Convention will be held at Guthrie, Sept. 11-14. It promises to be the largest and the best yet.

We are informed that H. A. Davis of Moweaqua, Ill., is in a meeting there, and will continue in evangelistic work.

Dr. and Mrs. N. B. Crawford of Illinois were expected home from Kansas in time for the state convention at Decatur.

L. R. Thomas of Tuscola, Ill., has recovered from a recent illness and ought to be put to work again immediately.

R. W. Abberly, of Portland avenue, Minneapolis, is expected to assist Fred Kline in a short meeting in September.

President Hieronymus of Eureka attended the N. E. A. at Ocean Grove, N. J., and tarried ten days in New England.

The lectures of Dean Lhamon of Columbia, Mo., recently delivered at Princeton, created a deal of interest in the city.

Harvey S. Stoner will preach for the Massillon (Ohio) church till October 1st,

when he will engage in evangelistic work.

D. A. Russell, the successful pastor at Red Bluff, Calif., has been chosen corresponding secretary for Northern California.

Our Home Missionary Secretaries say they must have \$2,000 for Porto Rico before Sept. 30th, and they emphasize the "must."

A. E. Dubber will leave Ft. Collins, Colo., and is ready to correspond with some good church. He is a strong preacher.

Harry G. Hill of Indianapolis is popular as a Y. M. C. A. speaker, delivering three addresses before the local Y. M. C. A. in six months.

E. B. Redd, superintendent of the Masonic Home of Missouri, finds time and opportunity to preach occasionally in and near St. Louis.

J. A. Brown has resigned at Monmouth, Ore., much to the regret of the good people, and can be communicated with at Santa Cruz, Calif.

B. G. White resigned from the State Board of Northern California and P. C. Macfarlane was elected to the place, and to serve as treasurer.

Fifty men of the Jefferson Street (Buffalo) Church sent a note of commendation to Gov. Folk of Missouri for his fearless enforcement of law.

C. W. Dean, the industrious pastor at Colfax, Ill., called last week en route to Grand Rapids, Wis., on a combined business and recreation trip.

C. R. McNeil has been supplying for Pastor Harmon at the First Church, St. Paul. He will begin a meeting with Bro. Osgood at Winona, Sept. 3d.

J. M. Monroe of Oklahoma City is dedicating churches in that thriving territory. He will be at Macomb, Hinton and Blackburn on successive Lord's days.

Geo. E. Prewitt's work in Harrisonville, Mo., was most effective. He will evangelize for a time. W. A. Fite, a former pastor, preached for the church Aug. 27th.

F. R. S. Morgan, one of our ministers in Minnesota, was accidentally drowned in Lake Ripley, Monday, Aug. 14. We extend our heartfelt sympathy to the bereaved wife.

D. W. Arnold is called "the parsonage builder of North Carolina." Preparations are going forward for parsonages at Dunn and Jamesville. We should like to see him extend this ministry.

Dr. B. G. Long of Buffalo, who distributed unique buttons at the San Francisco convention, dropped into our office on his way home. Mrs. Long and Miss Florence accompanied him.

John L. Brandt of St. Louis paid us a pleasant visit last week, on his way home from Pentwater. During his four years with the old First Church over 600 have been added to the membership.

According to the Peoria Transcript, the Illinois Liquor Dealers' Association will raise a fund of \$100,000 to combat the Anti-Saloon League. This is a compliment to W. H. Anderson and his helpers.

"The Bible and Land" was reviewed in our issue of Aug. 10th. Its author, Rev. Jas. B. Converse, Morristown, Tenn., offers to send a copy to any address on receipt of four 2-cent stamps to pay postage.

We are glad to read in The Minnesota Christian that W. K. Shellenberger will locate in Illinois. He is highly esteemed in Minnesota for his long and faithful work, and the Duluth church will miss him.

The First Church, Huntington, Ind., where Cephas Shelburne ministers, has outgrown its old church and is building a bigger one. A print of the plans received indicates something commodious and beautiful.

Chas. S. Medbury, the loved pastor of University Place church, Des Moines, writes that an imperative call at home will keep him from the Illinois convention this week. People will get married, "nolens volens."

During Ernest J. Bradley's three years' work at Smithville, Tex., the church increased from thirty-five to nearly one hundred. He is compelled to seek a higher altitude, even if to find it he must leave the state.

Fred Kline suggests a State Missionary Rally in the Twin Cities the last of October. Such a meeting will be profitable if properly worked up. He makes several other wise suggestions for strengthening the cause in Minnesota.

D. N. Wetzell resigned his work at Harlem avenue, Baltimore, and left on Aug. 29th for Eureka, Ill., which will be his headquarters for a time. While resting he will supply vacant pulpits at nearby towns. We welcome him back to the west.

Frank G. Tyrrell is doing the work of office editor in the Christian Century office for a time. He will lecture again this winter, but will also hold a number of evangelistic meetings, and deliver a short course of lectures on "The Social Teachings of Jesus."

Dr. T. W. Bellingham of Bangor, Mich., sends us a memorial tribute to John H. Reese, a well known Christian minister. Dr. Bellingham's sermon was from II Sam. 3:38. Mr. Reese organized the Bangor church and served as its pastor twenty-five years. He goes to his rest full of years and honor, leaving a wife and son to smile through their tears.

J. M. Elam, who bore a part in the tent campaign at Marion, Ind., has become a "sucker." He called at our office on his way to Carthage, Ill., where he takes up the work at once. It is moving to Illinois, not calling on us, that shows him a "sucker!" He will assist J. M. Bailey of Frankfort, Mo., in a meeting to begin Oct. 1st, his brother, S. M. Elam of Christian University, Canton, supplying for him. We are glad to welcome another good man to the state.

## The Ideal System Co.

RED OAK, IOWA.

will supply you with the most simple and systematic arrangement for handling church contributions. We have used it two years. The contributions best in our history. Write them, not me.

T. R. BUTCHART, Treas. of Church, Red Oak, Iowa.

## Subscribers' Wants.

Our subscribers frequently desire to make known their wants and announce their wares. We open this department for their benefit. Rate is fifteen cents per ten words, cash to accompany order. Address "Subscribers' Wants," Christian Century."

FOR SALE—A new baptismal suit, first-class make. Size 8 boot. Eleven dollars. Frank E. Herthum, 802 Nicolet Ave., Minneapolis, Minn.

## FROM THE FIELD

### CHICAGO

Naotaro Otsuka (A. B., A. M., Bethany College) received the degree of Bachelor of Divinity at the 56th Convocation of the University of Chicago, held in the Leon Mandel Assembly Hall Friday, 3:00 p. m., Sept. 1st, 1905. Thesis subject: "Sketch of Religious Progress in Japan."

#### Preachers' Meeting.

E. S. Ames called the meeting to order and C. G. Kindred led in prayer. Claire L. Waite was appointed secretary. Visiting ministers and new members were introduced and spoke briefly, among them F. G. Tyrrell, G. W. Buckner, Dr. Hard, E. F. Christian, and Prof. Dean of Hiram. Mr. Christian made an earnest plea for work among the Scandinavians in Chicago, and his request was referred to the city mission board.

The Englewood church debt is now less than \$4,500, and all departments flourishing.

The Harvey church has sold its old property and bought three new lots. Enough cash remains to put in the foundation. Work on the new building will go forward at once, or as soon as a church extension loan can be placed.

Douglas Park church will lose its lot to the board of education, the process of condemnation and sale being long and tedious.

### OUST THE DEMON.

#### A Tussle with Coffee.

There is something fairly demoniacal in the way coffee sometimes wrecks its fiendish malice on those who use it.

A lady writing from Calif. says:

"My husband and I, both lovers of coffee, suffered for some time from a very annoying form of nervousness, accompanied by most frightful headaches. In my own case there was eventually developed some sort of affection of the nerves leading from the spine to the head.

"I was unable to hold my head up straight, the tension of the nerves drew it to one side, causing me the most intense pain. We got no relief from medicine, and were puzzled as to what caused the trouble, till a friend suggested that possibly the coffee we drank had something to do with it, and advised that we quit it and try Postum Coffee.

"We followed his advice, and from the day that we began to use Postum we both began to improve, and in a very short time both of us were entirely relieved. The nerves became steady once more, the headaches ceased, the muscles in the back of my neck relaxed, my head straightened up, and the dreadful pain that had so punished me while I used the old kind of coffee vanished.

"We have never resumed the use of the old coffee, but relish our Postum every day as well as we did the former beverage. And we are delighted to find that we can give it freely to our children also, something we never dared to do with the old kind of coffee." Name given by Postum Co., Battle Creek, Mich.

Postum Coffee contains absolutely no drugs of any kind, but relieves the coffee drinker from the old drug poison.

There's a reason.

Prof. Dean reported forty-one in the graduating class at Hiram last June, nineteen or twenty of whom enter the ministry. The new president, C. C. Rollison, promises a strong administration. Three Hiram people go to the foreign field this year, Prof. C. T. Paul, Alex. Paul—no relation—and D. O. Cunningham.

At the close of the meeting Mr. Ames suggested a study of the populations of Chicago and discussion of its various mission fields.

#### Austin Church.

Dr. L. E. Newcomer, who has been superintendent of the Sunday school for the past two years, has located in Mason City, Iowa. W. H. Lucas and A. H. Guy take the leadership of the Sunday school forces.

All services of the church were resumed Sunday. The morning audience was large. The most of the members were again in their places ready for another year's work, which promises to be the best in the history of the church.

The Sunday school rally will be held the third Sunday in September. Several delegates will attend the state meeting this week in Decatur.

The Chicago Disciples' Social Union will have their next dinner in Hutchinson hall at the university Thursday evening, October 5. The presidents of Drake, Butler, Hiram, and Eureka colleges have accepted invitations to be present and make addresses. The Chicago alumni of each institution are urged to attend together.

#### ARKANSAS.

Fayetteville, Sept. 1.—There were three additions at the First church last Sunday—one by letter and two conversions.—N. M. Ragland.

#### CALIFORNIA

Oakland, Cal., Sept. 3.—Sixty-seven added in Scoville-Smith meeting in seven days. Twenty-four to-day. Crowds turned away.—T. A. Boyer, pastor.

#### COLORADO

Rocky Ford, Aug. 25.—M. M. Nelson has just completed three years as pastor of the church at this place. About 200 have been received into the church and all lines of work are in splendid shape. Jno. T. Stivers will assist in a meeting this fall.

#### ILLINOIS.

Moweaqua, Aug. 29.—Evangelist H. A. Davis and Prof. C. H. Hoggatt have begun a meeting at Moweaqua. Seven additions so far and great audiences.

H. A. Davis.

Virden, Aug. 29.—Three additions here Sunday, making 45 at regular services since February.

Begin protracted meeting September 4 here with P. M. Kendall of Columbus, Ind., as singing evangelist.

H. J. Hostetler.

First Christian Church, Joliet, Aug. 20.—Three additions last Lord's Day—two by confession and baptism and one by statement. Audiences increase at each service.

Ben N. Mitchell.

Normal, Aug. 31.—We have recently organized a local chapter of "The Busi-

ness Men's Association" and a Young Ladies' Missionary Circle, which promise added strength to the church. We are preparing for a meeting in November with John W. Marshall as evangelist.

Ten added to the church during July and August. The Normal school opens September 11. Ministers knowing of young people coming from their communities will do well to write to us.

Robert H. Newton.

Bloomington, Aug. 30.—The Second church has kept "open house" all summer, and under the preaching of its pastor, J. H. Gilliland, has had additions at nearly every service. Morning services were at home; in the evening church and pastor joined in union services. The semi-annual statement shows all demands met and funds in bank. This church is scarcely four years old, and enrolls over five hundred members. J. H. Gilliland has been in the city with this and the old First church, seventeen years.

A. B.

Decatur, Aug. 30.—F. W. Burnham is back from his vacation, and is pushing preparation for the State convention. Before these lines are published, the clans will be here. A welcome to all. C. H.

Peoria, Sept. 3.—We were given a very hearty reception by the church here Friday evening. A part of the program was the burning of the mortgage for the final indebtedness on the building. A farewell reception will be given Thursday evening to C. H. Marsh, who has been pastor at the mission and who has been in charge of the entire work during the interim since Mr. VanArdale left.—H. F. Burns.

Pekin, Sept. 4.—We closed our tent meeting last night with fourteen added—thirteen by baptism, one by statement. Bro. Chas. H. Altheide of Bloomfield, Ia., singing evangelist, was our leader of song and soloist. The music was led by a large chorus. The meeting was successful in every respect, and we feel that we have won a victory for the primitive Gospel. The tent was pitched a half block from the court house square. We competed with band concerts, boat excursions, street fakirs, and numerous other attractions, and our pulpit was within twenty feet of the rear door of a saloon and billiard hall, which was in full blast every night, but we drew good audiences and preached them the simple Gospel and were rewarded.—J. A. Barnett.

#### INDIANA.

Mays, Ind., Aug. 28.—On the 9th of August I closed a three weeks' meeting at Ramsey, Ill. Ten "put on Christ."

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25 CTS PISO'S CURE FOR CONSUMPTION  
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Twenty-five added to the local church. Am now in a meeting at Center, Ind. Six have confessed Christ the first week.

E. L. Frazier.

#### IOWA.

Webster City, Sept. 2.—I have open dates from Sept. 17 to Oct. 6 in which I could conduct special meetings for some church desiring evangelistic effort. My next meeting will be at Highland, Kan., where Bro. Hugh Lomax is minister, beginning Oct. 8.—J. Will Walters.

#### KANSAS.

Anthony, Kans., Aug. 23.—Have closed a successful two years' work with the church here and am ready to engage with any church desiring a pastor. Can give good recommendations.

Geo. McGee.

#### MISSOURI.

Willmathsville, Mo., Aug. 28.—Meeting closed last night with 36 added. This was a missionary meeting. When I went there found no church—before closed organized one. The church will call a preacher immediately. They extended me a unanimous call to take up the work there. I have it under consideration. This was a difficult field, but the Lord's work overcame there. We had the baptismal services yesterday. Those baptized were received into full fellowship at evening service. At close of services one came from M. E. church. Another came from M. E. church the day after meeting closed. Will be received next Lord's day.

W. T. Clarkson, Evangelist.

#### NEBRASKA.

Benkelman, Aug. 30.—Owing to canceled engagement I am open for November meeting. Address Charles E. McVay, song evangelist.

#### NEW YORK.

Buffalo, N. Y., Aug. 28.—One added to our numbers yesterday. August audiences have been as large as those in the winter season. Mrs. McCorkle, our assistant pastor is proving to be valuable help in this great field.

B. S. Ferrall.

#### OHIO.

Dayton, Aug. 28.—One confession yesterday at Central church; two by letter; twenty-three since last report.

J. J. Cahill.

Milwood, Ohio, Aug. 30.—Evangelist E. B. Barnes of Noblesville, Ind., closed a month's tent meeting at Palmyra, O., Aug. 27, with 30 accessions to the church. Twenty-seven of these were by primary obedience.

The singing was conducted by H. H. Saunders the first three weeks. The last

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week Harry G. Shields was the musical director. The work of these efficient soloists was of the best character.

Bro. Barnes is a strong preacher of the Word. He presents the gospel message in the very best language possible. He says nothing for which people will need apologize after he has gone. He believes the time has come for the evangelist to preach the best message ever given to man in the best language he can command. And why not? Bro. Barnes' work was so well liked that he was invited to return to Ohio and hold a tent meeting at Danville next August. The church at Palmyra will long remember this faithful preacher for the uplift he gave the congregation, spiritually as well as numerically. The last two Sundays the audience numbered about a thousand people.

A. E. Meek, Pastor.

Mansfield, Ohio, Sept. 4.—The First church has been closed during August for extensive repairs. It has been newly decorated, carpeted, and lighted. A men's club rooms have been built. We now have a magnificent plant. Reopening services will be held Sept. 24. One hundred and sixty-five additions in ten months. This is one of the best churches I have ever known.—Bruce Brown.

New Salem, Ind., Sept. 4.—Church Extension offering, \$90; last year, \$39.25.—Frank B. Thomas, pastor.

#### PENNSYLVANIA.

Bellvernon, Pa., Aug. 20.—Bro. R. A. Omer will begin a protracted meeting with the First church Sunday, Sept. 3d. The prospect for a great meeting is very bright.

Jas. M. Bell.

Conshohocken, Pa., Aug. 28.—Closed a two weeks' tent meeting here last night. It has been a time of seed sowing. Seven were added. Bro. R. G. White has charge of this work. Sister Metta Cooper of Wheeling, W. Va., assisted as leader of song.

F. A. Bright, Evangelist.

Exeter Christian College (Mo.) opened on time Aug. 28 with an increased attendance over last year.

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## CORRESPONDENCE

### SUMMER SERVICES A SUCCESS.

At San Angelo, Texas, during July, 44 were enrolled in a meeting held by the "Martin Family," whose services were an inspiration to the whole city and every church work. One, two and three thousand were often in attendance and over six hundred dollars were raised in the meetings to cover every expense. One concert by the "Martin Family" netted \$75 and the union spirit was wonderful throughout. S. T. Shore, the minister, and his people were greatly pleased with the strength of the gospel appeal, the elegant music and the personal work of the whole Martin Family, who are now in a great meeting at Le Roy, Kans., where already 25 have accepted Christ and 3,000 attended last Lord's day.

The merchants voted to close their stores each night during the meetings except Saturday and at one Christian concert \$75 was cleared.

La Harpe, Kans., is their September

### Cancer of the Breast—How Mrs. Elizabeth Worley's Life Was Saved.

Warnock, Ok., April 28.  
Dr. D. M. Bye Co., Indianapolis, Ind.  
Dear Doctors—I will write you again to let you know how I am. I am well and doing my own work. There is no sign of the cancer coming back. You have cured me of a cancer that four other cancer doctors told me I never could be cured of. May God bless you in your good work. If I never meet you in Heaven. Respectfully,

ELIZABETH WORLEY.

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service, from whence they go to Indiana, Illinois, Kentucky and New York.

The latter part of 1906 they will spend in Europe, evangelizing in England, Ireland, Scotland and France.

### OKLAHOMA LETTER.

Oklahoma, although but a territory not yet fifteen years removed from primitive conditions, presents the record of religious marvels for our cause. In the fourteen years since the white man came churches of Christ have been planted in almost every county seat, and in most of the railroad villages of the territory. Now there is an era of church building going on. Scarcely a Lord's day passes but what a dedication takes place in some part of the territory. Since Bro. J. M Monroe became corresponding secretary there have been 83 churches built under the direction of the territorial work. Guthrie and El Reno are now on the Living Link list for Home Missions. Oklahoma City and Enid are paying for fine, modern churches that would grace any city of the older states. Shawnee is in the process of building. The Christian Clarion, a new state enterprise in religious journalism, is just struggling into existence. It is ably edited by C. W. Gould, of El Reno. The next territorial convention meets at Guthrie, on Sept. 11-14th. A practical program has been prepared that will include C. W. B. M., C. E. and church interests. A. McLean for Foreign Missions, B. L. Smith for Home Missions, G. W. Muckley for Church Extension, and Geo. L. Snively for Benevolence, will attend and address the convention. Bro. K. C. Ventress and the church at Guthrie are prepared to entertain a large convention. We firmly believe that Oklahoma will not disappoint them. Many people are buying homes and locating in the territory. A strenuous effort now will secure the state for years to come. It is a time of enthusiastic calls for active service in the cause of Christ.

Grant E. Pike of the Shady Avenue church, Allegheny, preached a striking sermon recently on "The Early Church: Its Struggles and Victory."

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In the Spring of 1893 I was attacked by muscular and inflammatory rheumatism. I suffered as those who have it know, for over three years, and tried almost everything. Finally I found a remedy that cured me completely and it has not returned. I have given it to a number who were terribly afflicted, and it effected a cure in every case. Anyone desiring to give this precious remedy a trial, I will send it **free**. Write right now. Address: WALTER H. JACKSON, 29 James St., Syracuse, N. Y.

Dr. Albert Buxton changes his address from Dexter, Mo., to Canton, where he succeeds Dr. D. R. Dungan as dean of the Bible College.

### THE LAND WE LIVE IN.

(Continued from page 899.)

as well as home people have invested heavily in quartz mining, the surface diggings having long ago been exhausted.

From this point, if we had time to stop, we could take a number of trips, on foot, on horseback, or by stage. Just a short way off there is a fine chain of lakes, called the Chicago lakes. The lower one covers an area of eight acres. The fourth Chicago lake is near the summit of Mt. Rosalie, which is 11,434 feet above sea level. This is the highest lake on the continent, but no one ever sees its waters. Do you know why? because they are continually frozen over. This spot has been immortalized by Bierstadt, who made his studies here for his famous painting, "A Storm in the Rocky Mountains."

But we haven't time to stop and fish in any of these waters. Passing on through the city of Georgetown, the train runs under a great viaduct, then rises and rises until the city is hundreds of feet below, winds and turns again and again like a cork-screw, or an eagle circling in mid-air, till it rushes across the high bridge, and on to Silver Plume, so named for James G. Blaine, "the plumed knight." The track on the bridge is seventy-five feet higher than the track below. This is just one little glimpse of "The Land We Live In."

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WISCONSIN STATE CONVENTION,  
SEPT. 19-22, GRAND RAPIDS.

## Program.

## Tuesday, 10th.

Meeting of the executive boards in the afternoon.

## Evening.

7:30—Praise and thanksgiving led by H. K. Shields and Milton Wells.

8:00—Address by Mrs. Laura DeLany Garst of Des Moines, Iowa.

## Wednesday.

8:20—Bible study in missions.

9:00—Formal opening of convention by President J. C. Thurman, Green Bay.

(a) Appointment of committees.

(b) Report of state board meetings.

(c) Report of missionary pastors—T. H. Goodnight, Readstown; Julius Stone, Scandinavian; P. A. Sherman, Rib Lake; H. F. Barstow, Ladysmith; C. A. Sittler, Adams Co.; C. H. DeVoe, Grand Rapids.

(d) Discussion of reports by the convention.

11:00—Address by Mrs. Garst—"The Queenly Woman."

## Afternoon.

## C. W. B. M. Session.

1:45—Devotional led by Mrs. May Pease, Grand Rapids.

2:00—Formal opening of the convention.

(a) Appointment of committees.

(b) Report of secretary, Miss Ida C. Towne, Waupun.

(c) Report of treasurer, Mrs. E. W. Tucker, Milwaukee.

(d) Report of Auxiliaries.

(e) Report of secretary of Young People's department, Mrs. Wm. Honeysett, Footville.

(f) Report of the orphanage work.

3:15—Discussion of Auxiliary reports, led by H. F. Barstow.

3:45—Address by Mrs. Anna R. Atwater, editor of *Missionary Tidings*.

7:30—Praise service and Bible study in Missions.

8:00—Sermon by Charles A. Young, of Chicago.

## Thursday.

8:30—Bible class recitation—C. A. Young, Chicago.

9:00—Reports of committees;

(a) On nominations.

(b) On time and place.

(c) On enrollment.

Report of corresponding secretary, H. F. Barstow.

Report of treasurer, E. M. Pease.

9:40—Our present methods of Mission work in Wisconsin, their strength and weakness—C. M. Kreidler, Milwaukee.

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**CENTRAL CHRISTIAN CHURCH,  
MARION, O.**

I wish to say through the Century that we have two churches in this city, which by the way is no more than a city of 18,000 needs. We expect to have another one or two in a few years.

The First church on the north side reaches people that the Central church on West Church street (more centrally located) cannot reach.

Bro. Quick is the pastor of the First church, while I am of the Central. It's the Central that is erecting a \$10,000 building to be dedicated Jan. 1st, 1905. For four months we have had engaged John W. Marshall of Texas to hold us a meeting in January. We think we are "doing" things. The people of Marion think so too and they are helping us to build.

I write this because some have written and complimented me for my success with the First church, "putting the old church on its feet," etc. Pastor of the Christian church, Marion, O., is indefinite and causes not a little confusion among the postmen. The stone work is being done and the carpenter work is let and will be pushed as rapidly as possible and we will bid farewell to Fies Hall on Dec. 31st and go "to our own."

O. D. Maple.

W. R. Warren, editor of the Christian Worker, occupied the pulpit of the First church, Pittsburgh, Aug. 27.

## The Christian Century

A WEEKLY RELIGIOUS, LITERARY AND NEWS MAGAZINE  
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Class Matter, February 28, 1902.

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Discussion of same, led by M. L. Cottrell, Hickory.

10:30—The Importance of Church Extension to Wisconsin Churches, G. W. Muckley, Kansas City.

11:00—"Our Literature," J. H. Garrison, editor of Christian-Evangelist, St. Louis, Mo.

Afternoon.

C. W. B. M. Session.

1:45—Devotional, led by Mrs. A. R. Atwater.

2:00—Reports of committees and election of officers. Unfinished business.

2:40—The Importance of General Home Missions to Wisconsin Missions, B. L. Smith, Cincinnati.

3:30—"The Anti-Saloon League and Missions," J. H. Berkey, Munroe.

4:00—Memorial service—J. H. Garrison and Milton Wells.

7:30—Praise service.

7:45—Something Definite for the Endeavor Societies to do for Missions—P. A. Sherman, Rib Lake.

8:00—Sermon by J. H. Garrison.

Friday.

8:30—Prayer and praise.

9:00—Reports of committees.

(a) Ways and means.

(b) Missionary.

(c) Bible school work.

Unfinished business.

10:00—What Should Wisconsin do for Foreign Missions, Stephen J. Corey, Cincinnati.

10:45—The Needs of Southwest Wisconsin, Willard McCarthy, Richland Center.

11:10—Our Benevolences, Geo. L. Snively, St. Louis.

Afternoon.

Bible school session, Mrs. Goodnight, chairman.

1:45—Prayer for our Bible schools.

2:00—The Relation of the Bible School to the Church, Mrs. Goodnight.

2:20—The Bible School, God's Kindergarten, Geo. F. Chandler.

2:40—The Relation of the Bible School to Mission Work, A. M. Laird.

3:00—The Model Bible School, by T. H. Goodnight and others.

The afternoon will be filled in with practical Sunday School work.

7:30—Song service of Sunday School songs.

Recitations by Misses Addie McKeyney, Hickory, and Arline Thurman, Green Bay.

8:00—Address, The Value of Systematic Bible Study.

Report of committee on resolutions.

When planning a business or pleasure trip from Chicago to Buffalo, New York, Boston, or any eastern point, you should investigate the satisfactory service afforded by any of the three express trains operated by the Nickel Plate Road. Colored porters are in charge of coaches, whose duties are to look after the comfort of passengers while en route. Special attention shown ladies and children, as well as elderly people, traveling alone. No excess fare charged on any train on the Nickel Plate Road. American club meals, from 35 cents to \$1.00, served in Nickel Plate dining cars. One trial will result to your satisfaction. All trains leave from LaSalle Street Station—only depot in Chicago on the elevated railroad loop. Call on or address John Y. Calahan, General Agent, 113 Adams street, Room 298, Chicago. 34

Honor.

"Here, you, sir!" cried her father, angrily, "how dare you show your face here again?"

"Well," replied the nervy suitor, "I might have worn a mask, that's true, but that would have been deceitful."

POSITIVE CURE FOR RHEUMATISM.

Mark H. Jackson, whose advertisement appears in this issue, tells how he was cured of this painful disease. He is ready and willing to send a free sample of the remedy that cured him to any of our readers who will write him. If any of our readers suffer with rheumatism it will only cost a stamp to try Mr. Jackson's remedy.

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September 7, 1905.

# A Wonderful Investment Opportunity

**BETTER THAN THE BEST GOLD MINE ON EARTH** are the **Investment Crop Certificates** Participating in the **Commercial Peach Orchards** And Other Fruit and Vegetable Crops Grown in the Famous Fruit Belt of East Texas.

For years the people have been looking for a real investment for their savings, where the element of soundness is considered of first importance and good earnings next. Mining and oil companies have flooded the country with their cheap stock and rich promises, but one seldom finds a person who has made any money from such speculation. We have no hole in the ground or prospect to test with the people's money, but offer a proposition based upon the most thoroughly tested and reliable business known to man—the good old-fashioned, time-honored and always reliable and ever independent industry of tilling the soil and reaping the rich rewards that old mother earth with intelligent effort always produces. Different sections of the country have become renowned for the wonderful profits that have been realized from fruit and vegetable crops, but the experience of recent years has thoroughly demonstrated that no section of the country is so favorable to this industry as the

#### "FRUIT BELT OF EAST TEXAS."

The following data taken from the actual experience of fruit and truck growers in this region shows the wonderful earning power of the land and possibilities of this industry in this section: Peaches, pears, plums, figs and grapes yield from \$100 to \$500 per acre annually; tomatoes from \$100 to \$300; sweet and Irish potatoes from \$100 to \$200; blackberries and dew berries from \$200 to \$300; strawberries from \$200 to \$600; while cabbage, radishes, beets, cowpeas, peanuts, cauliflower, asparagus, etc., are grown in commercial quantities and at correspondingly large profits. From three to four crops are grown on same land each year, as seasons are so long and vegetation grows so rapidly. A three-year-old peach orchard will yield \$100 an acre and frequently bears a good crop at two years of age, and as the trees grow the yield increases. During the first few years while the trees are developing and until the ground is all shaded, truck crops are grown between the trees, thus affording the trees the cultivation they require and securing valuable crops from the very first year, as the truck crops are very profitable. One man last year realized \$21,000 clear of all expenses from 40 acres of onions. We can give the names and addresses of numerous fruit and truck growers of undoubted standing who will vouch for the accuracy of the above data.

#### OUR PROPOSITION.

The United Development Company is now developing one of the largest commercial peach orchards in East Texas, and to assist in making the necessary improvements to make their lands productive without delay, they offer to those who desire to participate in the benefits of the enterprise by investing their money along with the company's own capital, the opportunity to do so through the purchase of their Investment Crop Certificates. These Certificates are virtually leases on the land, each one covering as many acres as may be desired by the investor, and provide that in consideration of the single advance payment of fifty dollars per acre the Company will supply all the necessary labor and equipment of teams, implements, buildings, etc., and cultivate the land in the most approved and scientific manner under the direction of a competent horticulturist, and that they will harvest and market the crops and give the investor one-half the net returns therefrom for a period of ten years. The profits will be distributed annually and each year's dividend should not be less than the total amount invested.

#### ESTIMATED PROFIT ON A 10-ACRE CERTIFICATE.

Income from 10 acres at \$100 an acre annually for 10 years.....	\$10,000
Investor's one-half interest.....	5,000
Amount invested for 10-acre certificate.....	500
Net profit in 10 years on investment.....	4,500

This estimate is based on an income of \$100 an acre, which is the minimum yield under ordinary cultivation. Under our expert cultivation with the most approved and scientific methods the yield should be the maximum, which would increase the profits accordingly.

#### THE MANAGEMENT.

For the satisfaction of probable investors who would be interested in the capability and integrity of the Company we give the names of the leading stockholders and officers and invite attention to the fact that the list includes some of the most capable and successful business men of the country and men who could not be induced under any circumstances to be associated with an enterprise that did not give its patrons a "square deal": Angus McKinnon, president, formerly principal of Drake University Business College and later business manager of the Christian Century of Chicago; J. P. Jordan, vice president, president Farmers' Bank, Garden Grove, Iowa; A. M. Allen, secretary, formerly assistant secretary Drake University, Des Moines, Iowa; A. E. Noble, capitalist, formerly president Citizens' Bank, Casey, Iowa; D. W. Sutherland, president National Bank, Manning, Iowa; Winfield Smouse, capitalist and real estate broker, Washington, Iowa; Isaac Klein, capitalist, Davenport, Iowa; Hill M. Bell, president Drake University, Des Moines, Iowa; I. N. McCash, superintendent Iowa Anti-Saloon League, formerly pastor University Church, Des Moines, Iowa; J. T. Nichols, editor Christian Union, Des Moines, Iowa, and others.

#### A STRONG INDORSEMENT.

The following editorial was written by Mr. D. Leubrie, Editor of the National Banker of Chicago, a magazine of unquestioned standing and reliability, and was published in the June issue of that periodical without our knowledge or solicitation. We refer interested parties to the above publication located at 84 La Salle St., Chicago, for verification of our statements.

The National Banker has frequently directed the attention of its readers to the excellent opportunities represented in Texas in the culture of its soil. Within the past five years there has been a large and almost continuous movement into that agricultural and horticultural empire.

One of the latest companies and one of the best in its stability, high standing and the generous offer it makes to the farmer, mechanic, business man and banker, is the United Development Company, which is also one of the largest land enterprises floated in recent years. This Company controls 25,000 acres of fruit land, adapted likewise most favorably to truck growing, in East Texas, in a section which has demonstrated again and again its fertility and especial adaptation to the luxuriant growth of fruit and garden truck.

No matter from what standpoint this proposition is considered, it is without question the most liberal it has been our province to record. The editor of the National Banker, who has been frequently in Texas, is fully conversant with the conditions relating to fruit culture and truck growing and takes pleasure in saying that the estimates made by the United Development Company are not overdrawn, but are true in every particular, which will be vouched for by any person living in that section of Texas.

It is said that "truth is stranger than fiction," so it may possibly appear to the farmer or investor who has not lived in Texas, that the facts and figures given with relation to the annual earning power of the land in the section described in this company's literature are impossible of attainment. The National Banker on its own initiative will pay the expenses of a trip to the lands of the United Development Company, to any one who, upon a careful investigation, finds the statements we allude to untrue or misleading. This should be conclusive evidence that the promises made by this excellent Company will be fulfilled in every particular.

#### EXTRAORDINARY OPPORTUNITY.

We present you in these Certificates an extraordinary investment opportunity. They are as safe as a lease on any farm and the returns are certain and bound to be immense. There is no element of chance or speculation, but the safe and sound business of tilling the soil and that too under the most favorable conditions and of the most profitable sort. The surest and best paying gold mine on earth is a fruit farm in East Texas. We have spent several thousand dollars investigating the country and conditions and in the choice of our lands had the assistance of government experts, who have adjudged our lands to be the best available fruit land in East Texas. You may now participate with us in the benefits of this proposition. Buy as large a certificate as you can and do it now. You will get your money back in the first year's profits and the balance will be clear gain.

#### SPECIAL INTRODUCTORY SALE.

The regular price of these certificates, which is determined by summing up the elements of expense involved, is \$50 per acre. Those who will remit at once may now have the advantage of a bargain in a limited introductory series which is now offered for immediate acceptance at \$30 an acre. When this limited series is sold the price will be \$50 and when the entire issue is sold they are bound to be at a handsome premium, for judging their value by their producing power, which is the business method, they would be worth \$500 an acre on basis of ten per cent earnings or \$1,000 an acre on five per cent basis. Where else can you buy an investment of absolute security for \$30 with an earning value of from \$500 to \$1,000? Lose no time in taking advantage of this introductory offer. It will not last long. Fill out the attached application blank for as large a certificate as you are able to buy, sign it and mail at once with a bank draft for the amount to the

#### United Development Company

ANGUS MCKINNON, General Manager

810 Olive St., Saint Louis, Mo.

Note—For business convenience and facility in reaching our field we have established our central office in St. Louis, Mo., where we should hereafter be addressed. UNITED DEVELOPMENT CO.

(Cut off here and mail to-day.)

190.

United Development Company,

Box 563, St. Louis, Mo.

Gentlemen:—I hereby subscribe for one of your Investment Crop Certificates entitling me to one-half the net returns from the cultivation of \_\_\_\_\_ acres of your East Texas fruit and truck lands for ten years, in payment for which I submit herewith \$ \_\_\_\_\_ Dollars, it being understood that you are to cultivate said land in the most approved and scientific manner and remit to me my share of the net earnings each year till the Certificate expires.

Signed \_\_\_\_\_

Address: \_\_\_\_\_



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### SALVATION UP-TO-DATE

J. M. LEWIS

WITH the increasing years there is a corresponding expanding conception of things. This conception is the harbinger of a deeper and broader spiritual life. The incarnation of this growing conception is progress.

The child of to-day who asks the question—"what must I do to be saved?" has a more intelligent notion of the meaning of this question than had the jailor of old. I asked a girl twelve years old why she wished to become a Christian? She replied—"I think I ought to; I believe God would take better care of me, and that I would be more like Jesus." I was struck with the last clause of her reply. To be saved from sin is to become like Jesus. In other words salvation is not legal but vital. It has its genesis not in some declaration of God, but in the determination of the soul to follow Jesus. It is not that God agrees to save us upon certain conditions, the only evidence of acceptance with Him being our compliance with such conditions, but it is the beginning of a new life within us which in its growth fulfills these conditions and illustrates the great truth—that "in Him we live and move and have our being."

It is to be feared that there are many who entertain a hope of heaven solely upon the ground that sometime in the past they made a public confession and were baptized. Uniting with the church no more assures one of entering heaven, than does the fact that I ate dinner to-day assure me that I will not starve next summer. The indifferent and barren lives of many professed Christians indicate that their entrance into the church was a purely mechanical and external affair.

If a drunkard enters the church and keeps on drinking habitually he is not saved from drinking. God forgives no sin that we do not forsake. It would be useless if He did. The great need is not that we may hear God's voice of pardon upon some great future day, but that we may hear it every day in the answer of a good conscience to our every deed and word. To this end we must get acquaint-

ed with Jesus and become his friends. We must walk and talk with him and esteem it a delight to be alone with him.

The sacrifice of Jesus is efficacious for us only as it inspires us to follow him. He suffered not instead of us, but for us in the sense that he shows us how to suffer and why we should suffer gladly. We must go through the world the way he went. We are to be saved not because we believe something about Jesus, such as that he is divine, but because in addition to our belief as to his divinity, we have a personal trust in him. Our faith is not propositional but personal. It is easy to assent to a proposition. It is not quite so easy to say we have all confidence in a person for such confidence compels us to follow him or confess our disloyalty to him and to ourselves.

¶

### N. S. HAYNES AND THE ENGLEWOOD CHURCH.

In the continued six weeks' vacation of our minister, Bro. Kindred, who will resume Lord's Day Sept. 3d, Bro. N. S. Haynes preached for us morning and evening, Aug. 27th. At close of evening sermon he was presented with a copy of the American Revised edition of the Scriptures; the presentation being preceded by some words of appreciation. "Before Bro. Kindred left for his vacation he suggested to a few of the brethren that when our Bro. Haynes, in his annual summer pilgrimage of a few days to Englewood, should first fill the pulpit in our new—still new—church home, that his visit be marked by a memento, a remembrance, however unpretentious, from the members of his old congregation—his pastorate terminating some seven years ago." None have been more inclined than has Bro. Kindred to "ring the changes" on the fact that the foundation upon which he has been so blessed, in building the Englewood church, was largely laid in the self-sacrificing, devoted six and one-half years' labors of N. S. Haynes. Yours, Bro. Haynes, under God, have been uniformly long pastorate. As members together of the household of faith, though separated by distance and seldom seeing one another with the bodily eye, it helps, nevertheless, in keeping

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fresh the memory of past association, to have you stand before us with Christ's message, at least one Lord's day in every year as you have so regularly done; and, too, an occasion like this that holds us here these few additional minutes this evening, serves to revive in our thoughts the blessed relationship you sustained to us and we to you, as pastor and people—from '92 to '98. It is a privilege, Bro. Haynes, in the name of your former Englewood flock, to hand you a copy of the Book of books. Other copies of God's word, a number even, you may have, but we bespeak for this one, a place in your Bible treasury and in your affection, as breathing something of the love we shall ever cherish for you.

"May He who ever keeps  
Watch over all, nor slumbereth, nor  
sleeps,

Be near thee still with His supporting  
hand,

Thy cool rock—shadow in a weary land,  
So shalt thou in thy daily duties move  
By the still waters of our Father's love;  
And the true peace which He alone can  
give,

In the deep quiet of thy spirit live.  
And when at last the summons shall be  
given,

Thine eyes shall open in the bliss of  
heaven;

And earthly pomp and earthly joy wax  
dim  
Before the white-robed saint and seraphim."

The service concluded with the solo, "Sometime, Somewhere," rendered by Bro. O. A. Harding, followed by a tenderly spoken prayer of dismissal by Bro. Haynes.

W. P. Keeler.

Chicago, Aug. 28, 1905.

Dr. D. W. Martin, one of the most faithful and helpful Missouri friends of the National Benevolent Association, has just given it \$2,000 on the annuity plan. Secretary George L. Snively, St. Louis, will gladly explain the annuity plan and the ministries of the association to all inquirers.

The best evidences of religion are not in arguments, but in lives.

**Remember, a "sample copy" of The Christian Century is an Invitation for you to Subscribe.**

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